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MILLENNIAL STAR

VOLUME 6

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME VI.

"COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES."

A Voice from Heaven.

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PREFACE.

In bringing to a conclusion the sixth volume of the Latter-day Saints' Millennial Star, we feel a satisfaction in the thought, that our labour has been useful to many, and that it will remain a faithful record of a portion of the history of the Church of God in the last days, and a chronicle of events that will stamp the character of the age in which we live, to be remembered in all time, nor to be forgotten when time is no more.

Such as our volume is we present it to the Saints, and to the world; to one, we trust it will be of much interest; and to the other, a witness for good or evil in the great day of account.

EDITOR.

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The Latter-day Saints'

MILLENNIAL STAR.

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INTRODUCTORY TO THE SIXTH VOLUME.

The position of the Church of Jesus Christ is a subject of importance, and one that must be interesting to every member thereof. The very thought of the existence of the Church of Christ, in distinction from the systems of men is, to those who have realized the truth thereof, almost electrical. Never shall we forget our first sensations when the proclamation of the gospel in its fulness was made known unto us; the light, the joy, were almost overpowering. To think that, of a truth, a religion could be embraced and enjoyed that would bring with it all the glorious characteristics by which it was distinguished in the days of the apostles; that the authorities thereof were privileged to hear the voice of Jehovah; that the doctrines, the ordinances, and all things pertaining thereto, were either communicated by the voice of the Son of God, by the ministering of angels, or by the inspiration of the Holy Spirit; that the believing and obedient could receive a testimony for themselves, that, while they were faithful, should ever cause them to know the truth in distinction from error, was almost too much for the human mind to receive, or receiving to endure, in consequence of the joy and gladness which the honest in heart must feel in being emancipated from the creeds, the sophistries, and the systems of men, and in being introduced into the glorious liberty of the sons of God. Of such a nature was the church and kingdom of God, organized in the year 1830; such we found it when we entered its pale; such it is still, and if we have one cause of gratitude more powerful than another, it is in being still a member of that church.

What the Church has had to endure and struggle against from the commencement is known to the Saints in some measure; yet still are the faithful rejoicing as ever—still knowledge is obtained, one glorious truth after another succeeds, and we feel that knowledge is power. In the West, in the city of Joseph, are the Saints labouring with unwearied assiduity, in order to so far complete the temple of the Lord, that they may begin to receive their endowments, and be prepared to go forth unto the nations of the earth, to bind up the law and seal up the testimony that the end may come. Throughout the United States many are obeying the gospel, and multitudes are speedily gathering to assist in the great work of the Lord in the building up of Zion. From the islands of the great South Sea the most cheering news is received, and the light of Divine truth, even the fulness of the everlasting gospel, is diffusing its glorious presence among the inhabitants thereof. In the far distant Australia a church has been organized; some in India have heard the news of salvation and have become obedient to the truth. In the British islands the progress of the church against every opposition has been steady and onward. Many things have arisen by which the faith of some that have run well for a season has been tried; on the one hand the light of truth has been too resplendent for their weak minds, and on the other hand the requirements of the laws of God's house have been too stringent for the selfishness which they had failed to cast away from them. The consequence has been that they have become separated, and the church has felt the blessing of the amputation of such incumbrances as only incommoded her in her onward progress. Thus we find the church universally, after every encounter with her enemies, only renewed in her strength, and gathering up her energies for the future.

We find that in the days of the apostles, heretics and false teachers extended on

every hand, and were the means of bringing upon the true church persecution as the result of their folly. We find the Gnostics in the days of the apostles and afterwards, were by false apostles labouring to extend their peculiar views, each party professing to be alone the true christian church. They ultimately became divided into more than fifty sects, of whom the most celebrated appear to have been the Basilidians, the Valentinians, and the Marcianites. Each of these sects could boast of its bishops, its congregations, its doctors, and some even had their martyrs. Without entering into the peculiar creeds of those sects, suffice it to say they formed one of the severest trials of the people of God in that day. Going forth to the world as the true church, they were instrumental in causing a great persecution of the saints. In a similar manner must the people of God in the last days be tried, men whose spirits have been longing for supremacy, and who could not brook the discipline of the church because of their iniquities, have gone out from amongst us, making great pretensions to sanctity, and broaching unheard of doctrines and principles totally incompatible with all the teachings of God in the last days. This, then, is one of the circumstances surrounding the church at the present time. With regard to the condition of the nations, all things are fast tending for the accomplishment of the great purposes of God. The grossest inconsistencies are manifest: one nation boasting of unparalelled institutions of freedom and of equal rights, suffering her subjects to be cruelly martyred for conscience' sake, manifesting no disposition to deal justice upon murderers, or otherwise too impotent to inflict it.

The nations of Europe, in a time of profound peace, are, without exception, making preparations for war, hoarding up and continually increasing the vast material for a mighty struggle in the future, of the approach of which millions seem to be conscious, though they know not why. In the East, the once glorious land of the favoured people of God, the horrors of an exterminating war are horridly manifest, and the cleansing of the sanctuary will speedily be effected for the return of the ancient people of God. Thus in a measure do we find the world situated, while the feelings manifested towards the people of God are such as must necessarily be supposed to emanate from him who ruleth amongst the children of disobedience, and are only outdone by the diabolical passions of apostates from the Church of Christ We have thought much on this subject of late, and have come to the inevitable conclusion that the spirit of apostacy is the spirit of destructiveness. It cannot be otherwise, they who once tasted of the good word of God, and who have felt something of the powers of the world to come, and have then turned away from the truth, become a hell unto themselves, and the burning desire of their hearts is to produce the same around them. They would destroy all confidence in truth by leading the mind to doubt and question everything, and having thus sapped the foundation of every good and holy principle, they would seek to establish in the minds of others, the tortures that rack their own. Let the Saints not be deceived. Men may flatter themselves that they can withdraw from the Church of Christ, and yet continue to cherish feelings of friendship and goodwill towards the members thereof; but it is a fallacy, an allurement of the Devil to get them into the meshes of his net, when, alas! they find too late; they knew not the spirit they were of, and many have been participators in deeds of the most sanguinary dye, the thought of which would once have shocked them to contemplate. Let the Saints beware of such; let them shun them as they would the pestilence, for the atmosphere around them conceals a moral miasma destructive to the best interests of the soul.

Let every faithful member of the Church of Jesus Christ calmly reflect that the path to life and immortality, to the inheritance of the glories of the celestial world, is one of tribulation. Let them carry out the thought from the mere pointing of the finger of scorn, or the contempt of former friends, to the loss of all things, to the laying down of life itself, for, verily, such things will be required at their hands, and happy will they be who endure unto the end.

We know how apt the human mind, through the suggestions of Satan, is to deceive itself, and to reason that something must be wrong amongst the people of God, or otherwise every man's hand would surely not be against them. But we would say, "Remember your Lord and Master, Jesus Christ, and also his followers; and, remember, too, that *all* things work together for good, for the preparing of the faithful for the inheritance of the glories of God.

We would exhort the Saints to a more complete devotion to the work of God, to manifest less love for the world, and to have an eye single to the glory of God. If we have entered into the army of God,—if we have enlisted to serve under his banner, let us prove our faithfulness to that standard by rallying in its defence, and by consecrating our energies to advance the great work of God.

Let the standard which you fix of virtue and excellency be consistent with your high calling, of God in Jesus Christ; lay aside all paltry and contemptible feelings arising from another's success, and rather let us rejoice in his prosperity, and seek to emulate his success. Let the Saints be honest-hearted in the fullest sense of the word, let not the smile or the grasp of brotherhood hide a deceitful heart, that would betray him whom you solicit to partake of your bounty. Beloved brethren, deceit and insincerity are contemptible at all times to the noble-minded, but doubly so when found in the Church of Christ.

Let the prayers and best feelings of the church be exercised on behalf of them upon whom the responsibility of carrying on the work of the Lord depends, and, especially, let them pray for Zion, that their enemies may be confounded, and that the Saints may be protected in building the temple of the Lord, and in establishing Zion.

At much labour and expense are the various publications of the church produced, and we call upon the aid of Saints in this matter, inasmuch as our labours are worthy of it. All people are awake to the mighty power of the press for good or evil, let, therefore, the Saints patronize, by their best efforts, the use thereof, in publishing the principles of truth, and in diffusing the knowledge necessary for our salvation. Let these things be in you, and abound, and ye shall not be found unfruitful in the kingdom of God. EDITOR.

A WORD TO THE WISE IS SUFFICIENT.

When God commanded Noah to build an ark, he saved himself with his family by gathering into it. When the angels commanded Lot to flee to Zoar, he saved himself by fleeing thence. When Jesus commanded the Saints in Jerusalem to flee to the mountains of Judea when they saw it beginning to be surrounded by the Roman Army, their safety was in going there. And as the Lord has said by the ancient prophets, that in the last days there should be deliverance in Jerusalem and in Mount Zion; and by the mouth of the modern prophet, seer, and revelator, pointed out the location of Zion, and commanded the Saints among the Gentiles to gather thereunto and build it up, while the Jews gather to Jerusalem. The safety of the Saints depends as much upon their fulfilling his commandments, as the safety of Noah and Lot depended upon their obedience to the commands of God in their day and generation; and my worst fears concerning this matter are, that while the Saints scattered abroad among the Gentile nations are waiting for better times, that they may accumulate more wealth and means to assist them in keeping the commandments of God, that the storm will burst over their heads in an hour they think not of, and find them no better prepared than at the present time, for the Spirit whispers to me that there is more danger of being too slow than too fast.

Let the Saints at least learn the day of their visitation, and know the things that belong to their peace, before their path is blocked up with more difficulties than they find strewed in it at the present time.

And as the churches have been fully organized in the eastern cities of the United States, Philadelphia, New York, Boston, and many other places, the Saints that feel disposed to emigrate that way, could get employ, and still be at home with the Saints, and I would recommend them to do so as far as a door is open for them, and this is according to the Council of the Presidency in Nauvoo.

W. WOODRUFF.

WHAT IS "MORMONISM?"

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First.—That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed, and saved.

Secondly,—This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly.—That this one system has been often perverted by man, and lost sight of to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly.—That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly.—That the Gentiles also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly.—That this one system has been corrupted both by Jews, Israelites, and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in its fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly.—That this one system has been again restored to man in this present age, by the same means as in other ages, viz., by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel, as had in ancient times, and has now restored, are as follows:

First.—Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second.—Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third.—Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the apostles and elders of this last dispensation of mercy to man.

Fourth.—Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz., the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth.—All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religeous and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favour of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

PARLEY P. PRATT.
SAMUEL BRANNAN.

New York, April 6th, 1845.

INFORMATION FROM THE SOCIETY ISLANDS.

Huahine, October 27, 1844.

Dear Wife and Children,—Again I have an opportunity of sending you a few lines by a whale ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought that I had done what the Lord required of me. But this work is not done as yet, and when it will be done I know not. When it is done here, I shall with all speed come to you, for I long to see you and the children very much, and all my friends and neighbours, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you, and my prayers are continually offered up to God for you and all the saints, that you all may be preserved from the enemy; that you may have food and raiment, and every needy blessing. I would exhort you to be patient and prayerful until I come, which will be before a great while I hope.

You will perceive by the date of this letter, that I have left Tahiti, and am on the island of Huahine, which is about ninety or one hundred miles distance. The work on Tahiti has got a good start. We baptized several whites, and several more said that they believed, and would be baptized soon, and several natives told me, when I left Tahiti, that they meant to be baptized soon.

I left brother Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of God. I have no doubt but there will be a great work done there.

Brother Pratt is still on the island of Tooboui, and the last account we had from him, he had baptized all the white inhabitants of the island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no missionary there to stop the progress of the work, and more than all this, some of the men that have been baptized, speak the native language well, and have been ordained elders, and have gone to work preaching the fulness of the gospel to them. So you can see that the work is prospering there. If we had five hundred elders here there would be plenty of business for them.

I have been on Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say anything to them about it, they will say that the whites learned us. That is all you get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the island as it were. All the people say that he is a very nice man, but I cannot say so much of him, as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would like to see him when he had leisure; he told me he was always busy, giving me to understand that he did not want to talk with me; but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which thing he had done as much as four or five times since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here, notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean to do all in my power, and leave the event with God. It is a hard place and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them. I weigh about one hundred and seventy pounds. In brother Pratt's last letter, he says that on board of some ship, there were steelyards that drew two hundred pounds, and that they would hardly weigh him, so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the Saints and with my family and friends. No one can tell how sweet the society of Saints and friends

is, but those who are deprived of that blessing. What makes it worse, is, that we cannot ever hear from them.

I hope that these few lines will find you, and all my brethren and sisters, enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

Mrs. Eda Rogers, Nauvoo.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been founded in the year 1000.

On the 6th we were favoured with a most interesting visit to Stoneyhurst, a Catholic college, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Saviour, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; besides it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul), in stained glass as large as life, got up at a great expense. They have also a beautiful garden connected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A.D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places. I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing father Richard Smithies display his skill in beguiling some fine trout from the river Ribble with the artificial fly. It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly Conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when brother Kimball left him, he told him to take good care of his lambs; he said he had endeavoured to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of the testimony of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of "Good bye," and "God bless you!" My prayer to God is, that he will bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived in Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102nd Psalm and 16th verse. I was followed by elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this country, and it has produced much good fruit, and the Saints there still have the Spirit of the work.

W. WOODRUFF.

A DAY OF PRAYER AND FASTING.

If the ancient Saints could be benefitted through the principle of prayer and fasting, so can we, and we think it would be a benefit to us; therefore we feel disposed to appropriate our time on the 27th of June, for the purpose of prayer and fasting before the Lord, and we would recommend to all the Saints to assemble themselves together upon that day and evening, as far as their circumstances will allow, in their usual places of worship, and offer up their offerings and prayers in behalf of bleeding Zion. Let your prayers ascend into the ears of the Lord of Sabaoth in her behalf, that her stakes may be strengthened, her bounds enlarged; that her watchmen may be sustained and upheld through the mercy of God, that her widows and orphans, whose husbands and fathers were slain for the word of God, may be fed, clothed and blessed, and that the temple of the Lord may be completed according to the pattern given, and accepted of the God of Israel; and that the elders in the far distant islands of the sea, with all the faithful ones in the vineyard, may have many souls given them as seals of their ministry, and return to Zion bringing their sheaves with them.

W. WOODRUFF.

A SERMON DELIVERED BY PARLEY P. PRATT, AT NEW HAVEN CITY, MARCH, 1845.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.—Ezekiel xxxvii. 13, 14.

In this passage two points are distinctly set forth, viz., that in the resurrection and glorification of the Saints of God, of all ages and countries, they will all know that their resurrection and establishment in the land of their fathers was promised by God through Ezekiel, and is actually fulfilled. They may be fancied to say, in view of their situation and of the prophecy—"Here we are, in the country of our fathers, just as Ezekiel predicted we should be; and how strange it is that we did not understand the prophet when he told us so plainly where we should be placed."

If it be true that this resurrection and state appertain only to the house of Israel, or the family of believers, then wo to the infidel, and them who reject the gospel, for such can "have no part in this resurrection."

It is true that nominal christians believe (or profess to) in a future resurrection of the body; and although there is among them little exception to this faith, yet the principle is not so understood among them as to be made a foundation of hope and comfort; and while some controversy exists among them as to the mode of existence in a resurrected state, they all agree in it denying in any efficacy as a ground of hope, or a means of edification to the Church. Nay, so far are they from apprehending the literal meaning of the promises on this subject, most of them deny the existence of such a state to be real and tangible, but define it to be a transformation of our bodies into a spirit which is without a local habitation and a name, and which they themselves are unable to describe.

But this view of an immortal state is quite different from that which the primitive Saints held, and which I hold. They made the resurrection and glorification of their bodies a fundamental principal of doctrine, and a basis of their hope, a principle no less vital than faith or repentance.

"But no," says the objector, "it is the immortality of the soul, and not an apprehension of its mode of existence that the bible reveals." But why ask a revelator for the testimony to the immortality of the soul, or even of God, (abstractedly) when all the heathen world taught it without revelation? Socrates conceived the true God, and Confucius and Plato each had a Deity which they worshipped, by way of preparation for a future state to which they were destined. If, therefore, christians have no more than the immortality of the soul discovered to them, what advantage have they over the heathen in this respect?

We understand that, not only immortality, but "life and immortality are brought to light through the gospel." Christ came, not to effect immortality only, but that men "might have life, and have it more abundantly," the life of the limbs and faculties—the endless duration and exercise of all their powers. Christ demonstrated this in his own person, by rising from the dead with the same body that he wore while on the earth, and by eating and drinking as he had done before his death. So also did Job apprehend the true principle of the resurrection, when he says in his nineteenth chapter, "in my flesh shall I see God." All the ancient Saints possessed the gospel, for we read that it was from the beginning, and were instructed by it in the knowledge of the resurrection and an eternal state of glory to be enjoyed by the righteous in their real bodies. A doctrine so sublime as the resurrection, with all the glorious hopes that it holds out to the believer, was not made known to us through the medium of heathen philosophers and poets, but was worthy of a revelation from the God who ordained it, worthy too, of being attested by his Son, whom he sent to proclaim it amongst men, and and to verify it by his own example.

But men, in Christ's days, were so accustomed to mystify every thing, that they would not believe that Christ had risen, even when they saw him, but "supposed they had seen a spirit," and would not be convinced otherwise until he called for meat, and ate with them, and called upon them to handle him and see, and said to them, "a spirit has not flesh and bones as you see me have."

We believe in a material existence as firm and indissoluble as the throne of God—an eternal life of our eyes, our hands, our feet, our head, yea, all our thinking powers and affections, a life in which all our faculties will be enjoyed in their fullest perfection, and employed without intermission in the service for which they were at first intended—the service of their Author, and the promotion of personal and relative happiness.

Do you suppose the Apostles were sent on an indefinite errand, when they spoke of the resurrection, and were so ignorant and vague on the subject of their teaching—so little understood their principal theme as not to make their brethren know what sort of existence they should enjoy in another state? Think you, that, like our modern divines, they were under the necessity of preaching fifty years in a place, and then left the people as ignorant as they found them? The apostle John says, "that which was from the beginning, which we have heard, which our hands have handled of the Word of Life, declare we unto you." This was what pricked men in their hearts under the preaching of Peter. There was no miracle in men's being affected at being made to know so sublime a truth as this; and still less singular does it appear when those who were thus convinced were the very persons who had lately crucified, as a malefactor, him who was now shown to them to be the Son of God. Who would not be pricked in their hearts under like circumstances? Suppose you had put to death any man as an imposter and deceiver, and you had afterwards been convinced that he had told you truth, by the observance of which you might be spared from the worst temporal calamity, and he had come to you at immense sacrifices to himself, to advise you of your case; would you not relent of your rashness and cruelty, both on His account and your own? What wonder then, that Peter's preaching pricked the Jews in their hearts? What makes all creation groan in pain and distress? Is it not death—haggard death, with all his attendant pains and diseases? Consumption, fevers, rheumatism, the wasted and tottering frame, the hoary locks of bending age, the sudden chill of youthful blood, all tell of death! Neither wealth nor honor can secure any from the common fate; kings are nothing, all tremble at the approach of death—all grieve at the loss of friends—all are alike racked when pain seizes them, and all are equally powerless before the ministers of death.

But some will say, do you mean to teach that the Saints are to rise with a literal deathless body? I answer, yes. But, says the objector, have you not overlooked Paul? He tells us in 1st Corinthians xv., that our bodies are raised spiritual, and how can that be if they are to retain their material substance? Here you have to settle an account with Paul. This objection leads directly to the enquiry—What is a spiritual body? If I were to define a spiritual body, I should conceive my natural one abstracted from the element or principle which sustains it. Let it be drained of all blood which circulates through it, and all other influences which minister to its sustenance, and then let it be animated with what Moses terms the spirit of life, and I shall then stand before you an immortal being, with no loss or change in my composition, no change whatever, except that I am glorified. All the difference of my glorified from my natural body is in the mode and power by which it is quickened.

But, says one, this is only theory, and the example of Christ's resurrection controverts it, since Christ, while on earth, wore a natural body, but after his resurrection his body was a spiritual or a glorified one.

The error in this objection is, that it makes into a spirit a body which is nourished and sustained by the unadulterated spirit of life, which does not follow as a necessary consequence. The two bodies which Christ appeared in, were not different in their composition, they only differed in their mode of sustenance; nay, I use language improperly when I say there were two bodies—there was but one body, and that supported by different elements of vitality. As much might a man be said to have

possessed two bodies, who, under unwholesome food, infected air, and indolent habits, had become emaciated by disease; but upon a wholesome diet, salubrious air, and regular habits, had been restored to health, and the change was plainly indicated by his ruddy countenance, corpulent frame, and all the appearances of health and vigour.

But this is not theory, it is fact, upon which the salvation of our souls depend, unless we can reject this testimony of Ezekiel consistently with our salvation. This sentiment is delivered in plain language, and a child would not mistake it, nor would any, but for the perverted teaching by which our doctors and instructers have mystified the truth.

But, says one, tell us where they are to be—define the residence of these glorified bodies. Do you mean to say that men will dwell on this earth after their resurrection? Yes, that is my meaning, unless I rob Ezekiel of the plain import of his language in the text.

But, says one, why did not the other prophets talk of such a resurrection and existence, if it is to take place? I answer, they did; but if you cannot understand that this is the doctrine taught by Ezekiel in our text, which is one of the plainest passages, how can it then be expected that you will gather it from others, which though clear and conclusive to the point, are no more so than this.

But, continues the objector, I thought this earth was to be burned up; and as I find its burning predicted in the bible, this certainly must destroy your theory.

In answer to this, I may tell you, that if you conceive all the burning of which the bible speaks to take place, it will only be purified—not destroyed—thereby being rendered fit (as it otherwise would not be) for the residence of those who are to inhabit it. When the earth was created, it was good—a paradise, as blessed a place as heaven; but when man fell, the earth was cursed for his sake; it became corrupt, as being in such a state the most fit residence for a corrupted race. But when he is redeemed and renewed, the earth will also be renovated. The earth will be conformed to the state of man, whose residence it is to be when man is redeemed, therefore he will be on a renewed earth. It is only the same earth purged (as its tenants will be) from all the effects of the fall and subsequent sin—the same earth in a different aspect. So radical will be the change that voracious animals will feed on grass and not on flesh; venemous reptiles become harmless playthings of children; beasts that are now antagonists lie down together, and a general pacification take place and prevail among all created beings. Isaiah xi. 6, 10.

Such are the prospects which animate the hearts of believers in the plain text of the gospel—such the remedy that God has provided for his sin-sick people—such the termination of the trials and persecutions which beset us here—such the redemption of fallen man to his primeval innocence and purity—such the exaltation and fruition of those despised and bereaved sons and daughters of God, who are "strangers and pilgrims in this world, seeking a better country," an eternal rest in the heavens.

And is there any other remedy for the disease of sin, which affords entire relief? Doubtless God thought not, and unwilling to leave his creatures without an antidote equal to the poison, devised this and promulgated it to mankind.

But this is not an unconditional boon. We are to be judged according to the deeds done in the body, and God has declared that his inheritance is only that of his Saints, or those who love him and obey his word.

By this time one is anxious to know what and where the heaven of the bible—the believer's destiny is, if all the righteous are to inhabit as well as inherit the earth. This is a very natural query to arise in the mind of one whose idea of a heaven has been to conceive a company of Saints of about the size of a camp meeting, and in much the same spirit that reigns there, situated somewhere in space (or if possible, beyond its utmost bounds), far from the distance of the most distant star, gathered in one group, and employed in acclamations of praise to God and the Lamb, with an occasional look of approbation from the throne of God.

But my idea of a heaven is much more comprehensive than this. To form a conception of heaven, I would contemplate all the planets of the solar system, of which our earth is but a small one, purified of all contamination which may have tainted

them, and the inhabitants of each endued with the principles of immortal existence and constant happiness. These inhabitants I would conceive as gathered together, each on their own plant or sphere, and at liberty to traverse the whole land without the intervention of waters, and living in common friendship and employing all their faculties in the service of God, or rather exercising them in accordance with the will of their Author.

But, says one, this is a larger heaven than I have been accustomed to think of. True; but if this the only unsound point of the doctrine, you cannot object to it, as there is no danger of having too much of such a kind of good thing as the heaven which I have portrayed.

Another may say, that in such a heaven as I have described, there must be parting, whereas all former ideas of it have presented the society of its occupants as uninterrupted. Parting truly will take place in the heaven I have shown you, but it will not be of such a nature as that which we experience here. There will be nothing in our constitution which can prevent a return to the society we left, when the object of our separation shall be accomplished. Besides, our love in that state will be as refined as our physical system, and doubtless will not need to be fed or nourished as here, by the presence of the objects of our affection; nor will their absence pain us in proportion as we love them, as is the case in this earthly state. The Son of God parted from his Father's bosom, and the angels left their abode to announce his advent. In the execution of their office as ministering spirits, angels are always changing their places, and yet think you that they do it at any sacrifice of their happiness.

I believe there is a time for all things, and that this arrangement will not be frustrated by the translation of which I have spoken, and there is no doubt that in a glorified state all the faculties will be brought into exercise as fully as here; yea, developed in their most perfect strength.

It is a mistaken notion that any thing which God has created, will ever cease to exist. Matter is as eternal as God is, and mind is no less so. They are both indestructible, and although existing in different modes, still they never can be annihilated, and will always be applied to their appropriate uses. God has materials enough to afford his people a habitation and employment to eternity, and why not appropriate them to that purpose? The kingdom of God is described under the similitude of a king who sent servants to work for him, and rewarded them by making them rulers over different numbers of cities, according to their faithfulness, and if nothing material exists as the portion of God's people is not Christ guilty of a tantalizing misrepresentation in adducing such a parable?

Having set before you a view of heaven, I must now tell you how you may secure it. As this is an inheritance reserved for us in reversion, it is important to know when we are to take possession of it. This is a very natural and laudable curiosity, and one which is inseparable from our constitutions. If any of us received information of an estate being bestowed upon us, we should be solicitous to know when we were to receive it. The time, then, of taking possession of this inheritance will be the resurrection of the just, and will commence at the ushering in of the millennium. But though the Saints will not possess the earth until the resurrection, yet they will enjoy a paradise, or blissful state immediately on their decease. In this state Job, and all the New Testament Saints are now resting, while it is agreed by most religious sects, that some preparation is requisite to fit us for the first resurrection. It is a mystery which few of the craft of priests can penetrate how they can get religion enough to constitute that preparation.

There are but three kinds of religion described in the New Testament, and I knew a man once, who being asked if he had experienced religion, replied, and I think very justly, that he had often experienced one or more of these kinds. In the first place, said he, there is OUR religion, of which I often experience a sample in the zealous worship of the devotees of Luther, Calvin, Wesley, and other teachers, which the people, having itching ears, have heaped to themselves. In the next place, I have experienced much of a vain religion which those have who bridle not their tongues. And lastly, concerning the visiting of the widow and the fatherless, and keeping myself unspotted from the world, I have many times done the former,

and by the help of God I am able to do the latter. But, said the catechiser, has the Lord converted your soul? No, was the reply, he does not go about doing that. I fancy if man's soul is converted, he must do it himself. We read that three thousand were converted in one day under Peter's preaching; and while this shows the fallacy of mourning for months over sin, the fact that their own submission to the ordinances of salvation, shows that although God gives his Spirit to reprove of sin, yet he furnishes it to them only as a material with which to work out their own salvation. Some claim that God will convert men independently of men's volition, and there are set times to favour Zion. Now this is the doctrine of election (or an element of it) which our modern divines teach. But the bible teaches me no such doctrine of election in any sense—it tells me only of electing some to office, and leaving others out. Others suppose that God does the work, but employs human agency; and so the word of God, which should be a sure guide, is made of little effect through their traditions. But in these discordant systems, the precept that "obedience is better than sacrifice," is overlooked.

Paul's conversation was one which affords as near a specimen of exclusive divine agency, as any which the bible records, or the experience of christians furnishes, and yet he could not be saved until he had gone to Ananias, and by him been baptized to wash away his sin. Upon his way to Damascus, God convinced him of a truth that he did not before believe—that Jesus, whose followers he was persecuting, was the Son of God—and that inasmuch as he was persecuting the least of Jesus' disciples, he was doing it to Jesus, to God. But this conviction was not sufficient for his salvation. It was only the beginning of his knowledge of the way of life. He was immediately struck with a sense of the necessity of doing something to retrieve his former wickedness, and cleanse his soul and conscience from the stain of sin. He enquired what God would have him to do; and being informed, he straightway obeyed, and through obedience unto the truth, he received the blessing of salvation.

Will God do more for the salvation of men! What has he not done already? He has sent the Son of his love to tabernacle in the flesh, to suffer and to die. The crucified Saviour has burst the tomb and been exalted at the right hand of God, to be an advocate for his people, and a prince and saviour to mankind.

But this is not all. God has sent his Spirit to convince the world of sin—he has published the Gospel, and sent messengers with it to the children of men—he is "in Christ reconciling the world unto himself."

God do more! It were impious to ask it. What more could he do, without making men brutes or blocks? All that we are required to do is to believe, repent, and obey the gospel, and can we—dare we insult God by asking any easier terms.

All this is definite and tangible. Both reasonable to our minds, and easy to our faculties. But easy and simple as it is, we cannot be saved without it. It matters not how simple the mode is, so long as it is God's way it must be complied with. He has given it as a test of our obedience, to see if we will not choose some harder or easier way. How self-willed some men are, even so much so that they will not consent to be saved without being frightened by the nervous preaching of an Evangelist, and so popular has this notion become, that the churches of our country have but little other aliment to sustain them—little else as a means of adding to their numbers of such as shall be saved, than the excitement of a revival, as it is called.

A revival! a revival of what? Certainly not of pure and undefiled religion, for the uniform testimony of those who are the subjects of it, that they are carnal seed under sin. Certainly not a revival of revelation from God to his people, nor of the gifts and blessings which graced primitive Saints, for whosoever dare claim these things as the privilege of the church is deemed a heretic, and forfeits their fellowship. But it is indeed a revival—a revival of the delusion under which Satan has long held them, a revival of hypocrisy and mammon-serving professions—a revival of farming out the seats of what is called the house of God to the highest bidder—a revival of "preaching for hire and divining for money." But Paul brought about no such revivals, nor employed any such agency as this to promote the gospel. He addressed the understanding, not the passions. He persuaded men to be christians by bringing to their perceptions their true relation to God and his Christ, and reasoning

upon righteousness, temperance and judgement to come.—You may pray God to convert you during your lifetime, and if you do not obey the gospel, he never will do it. Understand me not to disparage prayer, however. It is a duty which God has enjoined upon all christians, and the apostle has told us to perform it without ceasing. But prayer without obedience will be only the prayer of the wicked, which God has said is an abomination.

In conclusion let me remind you that the terms of salvation are easy and simple; and while they are thus made available for all, let it be remembered, that if you neglect so easy, as well as so great a salvation, the facility of the terms upon which it is offered, will only aggravate your condemnation.

THE TEMPLE OF THE LORD.

As a shepherd in the midst of the flock of Israel, I feel moved upon to stir up the minds of the elders and Saints in general among all the churches, by way of remembrance, that we are living in a day and age of the world big with events. In the last dispensation and fulness of times, in which God will gather together his people both in heaven and on earth unto himself in their proper time and place; and also that he has commanded his Saints in all the world to build unto his holy name a house, that the Saints may receive their blessings and endowments according to his holy will, that the elders of Israel may be prepared to go forth to bind up the law, and seal up the testimony, that their garments may be clear of the blood of this generation, be prepared for the hour of the judgments of our God, and to stand before the Son of Man.

The building of the temple of God is of equal interest to every true-hearted Saint, wherever his lot may be cast, as it is for the general good of the church of Christ throughout the world, to both Jew and Gentile, inasmuch as they do not continue in unbelief. While the Saints in Nauvoo, who have borne the burthen and heat of the day, and have passed through scenes of deep affliction and persecution, from time to time, in sustaining the work of God, are still making a powerful effort to maintain and keep the commandments of God, by striving to the extent of all their means to complete the temple of the Lord speedily, according to the pattern given: and while the churches throughout the United States are tithing themselves, and sending up their offering unto the Lord for the finishing of his house; if we altogether hold our peace, sit in silence, and withhold our tithing, "while Zion is travailing in birth to bring forth her children," shall we be justified? No! verily no! but let us as a people, in this land, and throughout the world in like manner, tithe ourselves, and send up our offerings as far as we are able in this time of need; and in this ye are justified, and the blessings of God will attend you, and you will not lose your reward in this life, or that which is to come.

Any means we can have to forward to them this summer and fall will be of great service to them in that place, in the finishing of that house, and I hope the elders over conferences and branches will bear this in mind, and not forget the temple of the Lord.

W. WOODRUFF.

EXTRACT FROM A LETTER FROM ELDER HENRY CUERDEN.

Hull, June 4th, 1845.

Dear Brother,—I feel thankful to let you know that my mind is the same as ever as it regards the great work of the Lord.—There was good news in the letter which brother Hedlock forwarded to me. My wife states that they are determined to complete the temple—that many are obeying the gospel—and that she is very comfortable as it respects temporal things, which causes me to rejoice.

We expect to hold our conference on the 23rd inst; but as the conference is small, and the Saints poor, we do not like to call for any of you to come on purpose as we well

know you cannot come for nothing; but we anticipate a time when we shall come behind in nothing, yet if any of you be near, we say come, and we will do our best, and if so, we can do no more. We number thirty-two members in Hull.

I have been to York, Rawcliff, Goole, and Crowle. In the last place I got to preach four times in the Baptist chapel, and I have preached once since in the Calvinist chapel. I am in hopes the next time I go to re-baptize some of the Baptists. The Calvinist chapel is at liberty any time when I go, as there is nothing done in it—the members having all died away. I think this a fine chance.

In Goole the whole town is in a commotion. I have preached several times in the Primitive Methodists', or as they are termed Ranters' school. I have baptized one of the Ranters, he came and desired to be baptized in public; I presume we had nearly two thousand spectators; it was a good time, I preached on the bank of the river. I hope next week to organize a branch of the church there. The Devil is mad, and the priests are enraged about the impostor that is causing such a fuss in this part of the country. I can truly say that the prospects are flattering indeed at present in the East Riding of Yorkshire.

About Hull things are much better than they were, and I have no doubt but that we shall get on well, though I have much more pleasure in building up a church where there has been none before.

I remain as ever, yours affectionately in the kingdom of patience,

HENRY CUERDEN.

To Thomas Ward, 36, Chapel Street, Liverpool.

Latter-day Saints' Millennial Star.

JUNE 15, 1845.

IN entering upon another volume of the MILLENNIAL STAR, we could not avoid taking a glance, at least, at the state of things in the church and in the world; and the result of our contemplations is, that renewed exertion and additional energy are absolutely necessary on the part of every faithful member of the church. We have been enabled by much labour and fatigue, to get out, in a comparatively short time, the Book of Doctrine and Covenants, a beautiful edition, which we trust the Saints will fully appreciate, while the elaborate index which we have added thereto, will render the work of unspeakable value.

This book, which our enemies have said we kept hid from the public, we now issue forth to the world, with a consciousness that all truth is harmonious with itself, and that it will meet with no opposition in the walks of equity and integrity.

WE trust that the present number of the STAR will be found interesting and instructive to our readers, and they may rest assured that we will spare no exertions necessary, to make the STAR the vehicle for communicating all that we can ascertain calculated to strengthen and build up the Saints of God.

But in accomplishing this object, we have to depend upon the patronage of our brethren and sisters throughout the land; and we trust that every presiding elder, whether of branch or conference, will exert themselves to promote the sale of our publications, and make the regular returns necessary to enable us to carry on effectively this important branch of labour in the work of the Lord.

We had hoped to have reduced the price of the STAR, but find ourselves with our limited sale totally incapable of doing so, owing to recent and continued advance upon paper; but we pledge ourselves, whenever it be practicable, that the Saints shall have the advantage of it.

SIGNS OF THE TIMES.

GREAT EARTHQUAKE.—THE CITY OF MEXICO NEARLY IN RUINS.—At the moment we write, says the *Siegto* of the 8th, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with. Yesterday, at fifty-two minutes past three o'clock, p.m., oscillations began, slight at first and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible; nothing like them was ever experienced, and the condition of the buildings too surely proves the absence of all exaggeration. The chains surrounding the portico were violently agitated; the flags of the pavements yawned open, the trees bent frightfully, the buildings and lofty edifices osillated to and fro; the immense arrow which crowned the summit of the cathedral vibrated with astonishing rapidity. At fifty-six minutes past three the movement had ceased. It is impossible yet to ascertain the extent of destruction. Not a house or door but bares the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen; San Lorenzo, Misericordia, Tompeate, Zapo and Victoria streets, and the Grand street, have particularly suffered. The aqueducts were broken in several places. The bridge of Tozentlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand are greatly injured. The magnificent chapel of San Taresa no longer exists. At the first shock the cupola, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself. Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the hospital. At three quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror. The authorities did every thing that zeal and humanity could suggest to carry help to the victims, and restore the aqueducts which furnished water to the city.—*From the True Sun.*

EARTHQUAKE.—We have already given the particulars of an earthquake which occurred at Mexico on the 7th of April. There was a repetition of this awful disaster in the capital on the 10th of April. It occurred about ten o'clock a. m., and lasted forty seconds. It overthrew many new buildings, and many others that had escaped the former visitation. Most of the inhabitants, stricken with terror, left their homes and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation.—*Illustrated London News, June 7th.*

SYRIA.—Accounts from Beyrout of the 17th May, give a most deplorable description of the state of Syria. One letter says:—"A civil war, and one of extermination, reigns at this moment in the mountains between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flames; houses, villages, churches, and convents being reciprocally a prey to the flames. We have now before us the appalling spectacle of no fewer than eleven villages, and a number of Maronite churches and convents in flames, and, what is worse, when the Christians are victorious, they enter the Druse villages, putting to the edge of the sword, men, women, and children; the Druses following the example when they are victorious. All the silk-worms of both parties, the sole support of the Syrian population, have been burned. The convents of Maronites and Catholics have not been spared—they have been burned; and the bodies of their priests, after death, have been burnt by the Druses. Every horror is practised on their enemies. The poor Christians are much more numerous, and at the commencement were victorious over their enemies; but our Pacha, who is out with his regular troops, as soon as he perceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c. At this moment, with the help of our glasses, we see unfortunate fugitive Christians, women and children, to the number of 6000 or 7000 on the coast. Two ships of war, one French and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed to collect and save them from the dreadful death which awaits them from famine. Fire and battle continue to reign with destructive violence on all sides around us, and the last news we have is, that the Christians have been obliged to fire on the regular troops, which places us in a very alarming position, as we fear a revolution of the Turks against all the Christians, and

we are now all prepared, weapon in hand, to defend our houses and the lives of our families."—The *Malta Times* corroborates this startling picture, and adds—" We have seen letters from Beyrout to the 14th May, which give a horrible account of Syria in general, and Mount Lebanon in particular. For fifteen days previous, wholesale murder, burning, and every possible crime was committed, while the government would put no check to them. The greater part of the villages and towns in the high lands are in ashes. The Catholic clergy have been murdered. Colonel Ware, our Consul-General, made a regular sortie, with a small body of troops formed in haste, and succeeded in saving from destruction about 700 of our fellow-christians. The mania for blood has spread to Palestine. The districts near Jerusalem are in arms, and several European travellers have been murdered. Heaven only knows how this terrible tragedy will end."

LINES ADDRESSED TO MISS FRANCES JESSIE SWAN.

BY MISS E. R. SNOW.

Far from the braes of Scotland,
Thy ocean wave-washed isle;
Far from thy father's dwelling,
And thy fond mother's smile:
Far from the crystal fountain,
The highland glen and glade,
O'er which in early childhood,
Your sportive fancy strayed.
Though far from home and country,
Young lady, all is well,
Yours is the better portion,
Among the Saints to dwell:
The mighty God of Jacob,
Has chosen thee to stand,
Thee, first of all thy kindred,
Upon the promised land.
And if thou wilt be faithful,
To do his righteous will,
Thou yet shalt be a Saviour,
On Zion's holy hill.

And these the ties of nature,
Will constitute a chain,
To gather your connexions,
And form a noble train.
Then fear not persecution,
Nor any human ill,
All things will work together,
God's purpose to fulfil.
This is your day of trial,
Your day of sacrifice;
But out of tribulation,
The righteous will arise.
Then lady, O, be humble,
And put your trust in God;
For you will dwell in safety,
When judgments spread abroad.
O, may the Holy Spirit,
Dwell richly in your breast,
And guide you to inherit,
The great and glorious rest.

Nauvoo, September 4th, 1844.

NOTICES.

We beg to remind our agents and the public generally, that we have on hand a large stock of O. Cowdery's Letters to W. W. Phelps, a work of lasting value to the Saints, and which is on sale at a very cheap rate.

We have also a few of the First Volume of the MILLENNIAL STAR ***to dispose of, and a considerable number of the Letter of Joseph Smith to J. A. B.***

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The Latter-day Saints'

MILLENNIAL STAR.

No. 2. JULY 1, 1845. Vol. VI.

THE SAINT:

When we look abroad upon mankind, we behold a great variety of characters pursuing various professions or employments, either with an assiduity of application characteristic of the present age, or with a listlessness illustrative alone of the individual's respective temperament. But, with very few exceptions, such is the keenness of appetite in the human family to get gain, and consequent command of a superiority in the scale of mankind, and an assurance of the good things of life, that, very rarely do we find individuals so circumstanced otherwise than so acting.

We behold the merchant freighting his ships with the riches of his own and other lands for distant climes, watching narrowly the scale of exchange, or sale, that his expedition may bring home the greatest possible amount of profit.

We look, again, upon the manufacturer of foreign produce building his gigantic establishments, and employing his thousands of labourers, many of whom toil for a comparatively miserable pittance, professedly because the employer must realize sufficient profit to enable him at all times to be prepared for the fluctuations of the market, arising from the bold and effective schemes of speculators.

Again, we find the heir of opulence, or he who has accumulated sufficient gain to enable him to retire from the more active schemes of commerce and trade, seeking the honours of magisterial authority, and (to be charitable) we would allow, honourably and with honour to dispense the administration of the laws of the land.

We look once more, and behold the aspiring candidate for legislative honours, deeming, perhaps, that his voice, in the senate of the land, would have an influence to adjust the scale of administration for the success of his own system of politics, or otherwise for the general good of mankind.

We look higher still, and behold the sovereigns of nations, surrounded with the pageantry and pomp of regal dignity, receiving the acclamations of myriads, the homage of the great and mighty, who find their own dignity magnified by the reflections of royalty.

But hitherto we have looked only upon what we may deem the most successful of mankind; we might reverse the picture, and turn to the laborious, the unfortunate, the miserable, the indigent, and the vile, and behold enough to sicken humanity; we might look upon our fellow, suffering from "the inhumanity of man," the depredator committing his spoils upon his neighbour, or the diabolical of his race perpetrating his deeds of blood; but we would choose rather to turn to the contemplation of the character whose name we have placed at the head of this article.

And what is he? He is an individual who has rendered obedience unto the laws of salvation, as propounded by the great Father of mercies, and in consequence of obedience has received of the influence of the Spirit of God, even of him who is the Father of lights, the great author of all things by which we are surrounded, and to whom the whole human family are answerable for the deeds done in this probationary state. By the gift of that Spirit he has learned the true nature of his standing on this planet on which he finds himself, he has discovered that all mankind are naturally aliens from God, that Satan reigneth in the earth, and the inhabitants thereof are his servants. But he has also discovered what is his true heritage, what are the possessions, that, but for sin, were his true estate; and he

now by the covenant of the eternal God knows, if he be faithful in keeping his commandments, what are the glories to which he is destined. Is he an uninterested spectator of the things that are transpiring around him? By no means.—He is a child of light, and not of darkness, partaking of the Spirit of him who seeth the end from the beginning; he can look beyond the narrow sphere that limits the vision of others, and knowing the purposes of the Most High with regard to the destiny of men and things, he can behold with an untroubled gaze the changes or convulsions that transpire around him.

Is he involved in the consequences of the mad career of individuals amongst whom he dwells? Does he suffer in consequence of the principles he professes? Or is he threatened through the maintenance of his integrity with death? All these things may be allotted him, but with a noble superiority above suffering and calamity, he flinches not, for well he knows that all things shall work together for his good, and that by a faithful endurance of suffering, he is treading in the footsteps of the Highest, and the path, though thorny and perilous, is the path of glory.

Is he a selfish and uninterested spectator of the condition of his fellow-man? He is not. Being imbued with the Spirit of him who sendeth the blessings of providence upon the evil and the good, upon the just and upon the unjust; he also is ready to minister to the suffering and the needy according to his ability, and to do his utmost to mitigate the woes of humanity, knowing assuredly that if he hath the ability, and withholdeth his hand, he is under condemnation.

Does he long for the facilities of the merchant, that he might also become a dealer in the produce of the world? Most certainly,—for he is desirous to gather from the wealth of the nations to enrich the Zion of God, and to bring the treasures of the earth for the inhabitants thereof.

Would he emulate the princely manufacturer in the production of his various articles for trade? Unquestionably. He is desirous to behold the saints of God, independent of a wicked world, that is anxious only to betray and to destroy. He would desire to see the genius, the talent, and the industry of the servants and the handmaidens of the Lord, brought forth in the production of all things necessary for the comfort and well-being of the people of God; and he anticipates a day when under the blessing of the Most High, they shall stand unrivalled in all things which they put forth their hands to do.

Is he an uninterested party, in regard to those appointed to administer the laws of a community? By no means. He knoweth that, when the wicked rule, the people mourn; and he is desirous that the best and the wisest of the land should administer the laws thereof.

Is he also desirous of a voice in the councils of nations? It is with a wish to be instrumental in the enactment of laws in accordance with the will of heaven, and that the purposes of God may be facilitated in bringing to pass his strange and mighty acts amongst the nations of the earth.

Does he long for the honours of royalty; for the glory and distinction of holding the reins of government? Most assuredly. Empire is stamped upon his brow! He is the Son of a King! yea, of the King of kings, and Lord of lords! And he is looking forward to the possession of a throne more glorious and more potent than the mightiest of earth; to a diadem more magnificent than ever circled the brow of earth-born kings! By the light of the Spirit of Truth, he is enabled to look back upon the myriads of human beings that have been swept into eternity in days of old,

> "From him our Great Progenitor, to him
> That latest bowed beneath the stroke of death,
> Numberless,"

and he is conscious of being associated with the great scheme of redemption, that shall rescue from the hands of the Evil One the captives that have long been bound, and open the prison doors to let the oppressed go free. He is rejoicing in the privileges of the people of God, in the power and the authority of the holy priesthood, by which he shall stand a Saviour on Mount Zion, when the kingdom shall be the Lord's. There is nothing too great for his conceptions when quickened by the Spirit of God, nothing too high for his sanctified ambition to aspire unto. The

eternal Jehovah for his father, the ever-blessed Saviour for his elder brother, angels for his companions, power and authority unknown on earth, sovereignty and dominion among the spheres of the universe, and all things associated with a renewed and perfected nature, unstained by sin, unsullied by any thing that can defile, and all things stamped with immortality and eternal life.

Who can contemplate the true character of the son or daughter of God, and not feel ennobled? Who, that rightly appreciates his position, and the glory of his high calling, of God in Jesus Christ, but must turn away from every thing that is little and mean with disgust, and seek to attain to all things that will ennoble, to all that will purify and prepare for the high society with which he expects to mingle?

Let the brethren, let the sisters, realize these things; for, assuredly, as our children, on coming to maturity, become men and women, so certainly shall we, if we are born of God, if we are quickened by his Spirit, and are faithful unto the end until we attain our majority, so certainly shall we inherit the glory of our Great Parent, and realize the full fruition of a perfect existence.

Let the Saints then contemplate the subject, let them live for these high, glorious, and eternal interests, and God will bless them, while the nations of the earth will wonder and be astonished; for the Spirit that purifies, and, consequently, beautifies, shall also make them terrible, and the nations of the world shall leave them unmolested, because of the might and the glory of truth.

EDITOR.

MATERIALITY.

(Extracted from the Prophet.)

God the father is material.—Jesus Christ is material.—Angels are material.—Spirits are material.—Men are material.—The universe is material.—Space is full of materiality.—Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated.

IMMATERIALITY is but another name for nonentity—it is the negative of all things and beings, of all existence.

There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, or men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe—reason and analogy never scan it or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled even by the strongest organs, or the most acute sensibilities. It is neither liquid or solid—soft or hard—it can neither extend or contract. In short, it can exert no influence whatever—it can neither act nor be acted upon: and even if it does exist, it is of no possible use. It possesses no one desirable property, faculty, or use; yet, strange to say, "Immateriality" is the modern Christians' God—his anticipated heaven—his immortal self—his all.

O Sectarianism! O Atheism!! O Annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name.

The Atheist has no God.

The Sectarian has a God without body or parts. Who can define the difference? For our part, we do not perceive a difference of a single hair—they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The Atheist has no after-life or conscious existence beyond the grave.

The Sectarian has one, but it is "Immaterial" like its god; and without body or parts. Here again, both are negative, and both arrive at the same point: their faith and hope amount to the same, only, it is expressed by different terms.

Again, the Atheist has no heaven in eternity. The Sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the "poor Mormons" to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which, man is destined to attain, he being the Great Father and Head of the whole family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess, and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet, and from system to system.

This Being cannot occupy two distinct places at once, therefore, he cannot be every where present. For evidence and illustration of this God, and his personal organization, powers and attributes, we refer to the scriptures of the Old and New Testaments, which speak abundantly of his body, parts, passions, powers, and of his conversing, walking, eating, drinking, &c.; for instance, His taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being the "brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions, possessing immortal flesh and immortal bones. He can and does eat, drink, converse, reason, love, move, go, come, and, in short, perform all things even as the Father—possessing the same power and attributes. And he, too, can traverse space, and go from world to world, and from system to system, precisely like the Father, but cannot occupy two places at once.

What are Angels? They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is, they are men who have, like Enoch or Elijah, been translated, or like Jesus Christ been raised from the dead, consequently they possess a material body of flesh and bones; can eat, drink, walk, converse, reason, love, fight, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth, or hell; they can traverse space, and visit the different worlds with all the ease and alacrity with which God and Christ does the same, being possessed of similar organizations, powers, and attributes in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body, but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life, but tangible to those in the same element as themselves. In short, they are men in embryo.—Intelligences waiting to come into the natural world, and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again, in the intervening space between death and resurrection.

What are men? They are offsprings of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are now in disguise, as it were, in order to pass through the several changes, and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree, as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system: being Gods or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possess.

What are all these beings taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests, sympathies, and affections. In short,

they are all Gods; or, rather, men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their Father in heaven, and like Jesus Christ their elder brother.

Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets and worlds, as "an inheritance incorruptible, undefiled, and that fadeth not away." They will also continue to organize, people, redeem, and perfect other systems which are now in the womb of chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his Father; while, at the same time, Jesus Christ and his Father will have their dominion, kingdoms, and subjects increased in proportion.

Such are the riches, glories, blessings, honours, thrones, dominions, principalities, and powers, held out by the system of materialism.

Such the wealth, the dignity, the nobility, the titles and honours to which "Mormons" aspire. Such the promises of him whose word can never fail.

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all.

They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains
The mystic sectarian gains;
All that each claims each shall possess,
Nor grudge each others happiness.

An immaterial God they choose,
An immaterial heaven and hell:
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high,
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat and drink.

With man on earth or heaven he dines,
His heart is cheer'd with luscious wines,
Of Abram's bread, and Sarah's calf
He eat, and blessed, till Sarah laughed.

The foremost in all branches, He,
Of useful art, or industry,
To plant, to build, to dress the field,
Or make old Eden's garden yield.

A farmer, architect, and scribe,
A tailor, and all else beside,
He taught old Adam how to farm,
And made him coats to keep him warm.

He taught old Noah to build a ship,
And Moses how to records keep,
He introduced the heavenly plan,
Of architecture unto man.

By which stupendous works were reared,
And courts on earth for him prepared;
That when from heaven he chose to come,
He'd find on earth a heavenly home.

Such is our God, our heaven, our all,
When once redeem'd from Adam's fall,
All things are ours, and we shall be,
The Lord's to all eternity.

FRAGMENT OF AN ADDRESS, BY P. P. PRATT.

I wish to caution the churches, and their presiding elders and officers, and to give them a very strict charge on some particular points, viz.

Beware of all influences calculated to draw your minds away from the gathering to the West, the building of the Temple and city of our Lord, and the endowment promised therein; for herein are the keys of the fulness of the priesthood ordained, for the salvation, and exaltation of the living and the dead; and for the dispensation of power to Israel, and thus restoring their tribes and remnants.

Whatsoever spirit, prophet, seer, angel, devil, or man, undertakes to divert your minds for one moment from these important interests, the same is an enemy to the cause and kingdom of our God.

Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'Spiritual Wife' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connexion, and every kind of confusion, corruption, and abomination.

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshipped, and expelled from the church.

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church. Nor is there any such doctrine known, held, or practised, as a principle of the Latter-day Saints.

If a man has a wife according to the law of God and the regulations of the church, she is his REAL wife, body, soul, spirit, heart, and hand, and not his 'Spiritual Wife,' she is bound to love, honour, and obey him as her lord, head, and ruler, and to devote all her energies to the mutual welfare of her husband, herself and family. In short, to use the language of Paul, she should, if possible, 'bear children; guide the house, and give none occasion to the adversary to speak reproachfully.' On the other hand the husband of a woman is bound to be her REAL husband; to provide for his wife and children, and to be their head and father, and bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and Jacob of old.

As to sealings, and covenants, to secure the union of parents, children, and companions in the world to come, or in the resurrection; it is a true doctrine, and as holy and pure as the throne of God, having emanated from his own bosom. Its laws are strict, and it admits of no confusion, unlawful connexion, or unvirtuous liberties. It is calculated to exalt society to the highest degree of happiness, union, purity, fidelity, virtue, confidence, and love, in this world and in that which is to come. It is, in short, a principle so high, so holy, and so pure that it can never be secured short of a compliance with the commandments of God, not only by a virtuous course of life, but by a strict observance of his commandments in regard to tithing, building the Temple, and the orders of endowment,

And there is not a more unlawful, and unjustifiable principle in existence, and one more calculated to injure and destroy the church than the principle of seeking

to enjoy those blessings, in the wrong place and time, that is to say, without complying with the requisitions of heaven; to build the Temple, and gather together there for our endowment, and for our preparation for the most holy things.

In short, nothing pertaining to the fulness of the priesthood, and to covenants and preparations for eternal union and exaltation, can be secured short of a strict compliance with all the duties enjoined upon the Saints in regard to the Temple, &c.

How frequently a man and his wife, or a young couple about to be married, present themselves to me, with a request to be sealed to each other; that is, married for eternity. Do I ever grant their request? No; for the best of all reasons.—I have no authority so to do under present circumstances; and, were I to do it, it would only be deceiving them; as such a sealing would not stand, or be recognized in the resurrection; unless performed according to the strict law of God, and of the keys of the sealing powers, and in connexion with the ordinances of endowment which belongs to God's Sanctuary, and no where else.

Did I ever pretend to administer such a seal or covenant, independent of those conditions?—No, never.

The little that I do on the earth, as an agent for Jesus Christ, shall be done according to his laws, and mind, and will; and shall stand, though heaven and earth shall pass away.

These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an awful curse—a dreadful weight of condemnation await those who pervert, or abuse them.

'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity.

Beware then, all ye Saints, and ye watchmen of Zion: follow no such men; but follow the principles and examples set before you, by such men as elders Benson, Brown, and others of like spirit, which have been sent among you. And I believe I can with propriety say, follow me, and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you.

In so doing you will be blessed, gathered, anointed, ordained, sealed, sanctified, and saved in the celestial kingdom of our God.

P. P. PRATT.

A SHORT TOUR TO THE CARLISLE CONFERENCE.

On my return from Clitheroe conference, and spending one day with my family and friends in Liverpool, I started for Carlisle on the 15th of May by the Victoria steamer, for the purpose of attending a conference there. I had a very rough passage, and a very sick time. I found elders Allen and Hall at Carlisle. Elder Allen had been appointed to take charge of that conference at the General conference; he had been with them but a short time, but had visited the various branches, and had found them rather behind the line, and in a disorganized state, which he attributed to the want of teaching and instruction, as they had not held a quarterly conference for about three years; but that the Saints had a desire to do the will of the Lord and their duty as far as they knew it.

I met with the Saints in Carlisle in the capacity of a conference on Sunday, the 18th of May, and the following is a copy of the minutes of the same presented to me by the clerk:—

The Carlisle conference met for the first time in about three years, on Sunday, 18th of May, 1845, there being present one of the quorum of the twelve, eight elders, nine priests, three teachers, and two deacons. Elder Woodruff was called to the chair, and Joseph Maughen chosen clerk.

Conference opened by singing and prayer, after which the president made some remarks as touching the order of the church, and then called for a representation of all the branches in the conference, when the following returns were given.

Carlisle—Represented by elder John Barker, containing seventy-eight members, including four elders, six priests, three teachers, and two deacons.

Brampton—Represented by elder John Harding, containing twenty-four members, including two elders, two priests, one teacher.

Alston—Represented by priest Joseph Maughen, contained twenty-three members, including three elders, three priests, one teacher.

Newcastle—Represented by letter, containing twenty-eight members, including one elder, four priests, two teachers.

Sunderland—Represented by elder Kent, containing seven members, one elder, two priests. Scattered members four.

Total one hundred and sixty-five members, including eleven elders, seventeen priests, seven teachers, and two deacons.

At the close of the representations, the conference was addressed in an edifying manner by the president on the order and government of the Church of Christ, which was gladly received by the Saints.

As elder Barker was expecting soon to emigrate to America, he moved that elder Robert Stoddart be appointed to preside over the Carlisle branch, it was seconded, and carried. It was also moved and carried by a unanimous vote, that elder John Allen be sustained and upheld as president over the Carlisle conference.

In the afternoon the sacrament was administered, after which the time was occupied in bearing testimony to the work of God, and the Spirit of the Lord was with the Saints; they had a rejoicing time, and felt it good to be there. Some remarks were made by elders Woodruff and Allen upon the subject of the Saints obtaining the STARS, DOCTRINE AND COVENANTS, and publications in general, which would prove a great blessing to them all.

In the evening a large assembly was addressed by the president, on the origin, rise and progress of the Church of Jesus Christ of Latter-day Saints, embracing the first principles of the gospel. Conference closed with singing and prayer.

W. WOODRUFF, President.
JOSEPH MAUGHEN, Clerk.

We had good attention throughout the conference, and while union was fast increasing amongst the Saints to bind them in one band of love, a good impression was apparently made on the citizens who attended. Meetings were also held on Monday and Tuesday evenings. I was quite out of health myself, therefore elder Allen preached on Monday evening, and elder Hall on Tuesday evening, at which time three offered themselves for baptism. I feel satisfied that the conference we held in Carlisle will produce much good, and a wide field seems to be open in that region of country for labour.

Elder Allen was unexpectedly called away in consequence of the illness of his family; I hope his way may be opened to again return, as I have no doubt but his labours will meet with good success in that conference.

As to the history of Carlisle I was scarcely in it long enough to learn much of it. It is one of the ancient walled cities of England. At some day it appears to have been surrounded by a high strong wall of stone, most of which has since been taken down in the enlargement of the place, some portions, however, still remain. It also contains a strong castle, which we visited, it is still mounted with cannon, and occupied by the soldiers; we had a fine view of the surrounding country from the top of the castle. We also visited old St. Mary's Church and Abbey, nearly a thousand years old. Some portions of the church are parts of the old ancient building itself, while other portions have been repaired.

While passing through the market we saw a large number of labouring men standing together, not to be bought and sold like cattle, but with a straw in their mouth as a token or sign that they wished to hire out, and they would remain in this condition until they could make a bargain with some one to work for, on such terms as both parties may agree upon, or until the chances of the day were apparently over.

We had a view of the celebrated picture called the "Horse-shoeing," painted by Richard Landseer, one of the most noted paintings of the kind of the day, and which is said to be valued at upwards of £5000.

While in Carlisle I was presented with some small relics from the ruins of the famed Naworth Castle, which was destroyed by fire on Saturday, May 18th, 1844. It was formerly the residence of Lord William Howard, who was known in his day by the appellation of "Belted Willy," distinguished for his literary acquirements and extensive library, as well as for his warlike exploits in the border troubles of the day.

The articles presented were for the Nauvoo Museum, not on account of their own intrinsic value, but in memory of one of the strong holds of Britain, which has figured in no trifling manner in the history of the land.

On the 21st of May I parted with the Saints at Carlisle, and left them in good spirits, with a firm belief that much good might be done in that conference if some faithful labourer could be bestowed upon it. And that all the honest in heart, and meek of the earth in that country, and throughout the world that have moral courage enough to contend for the faith once delivered to the Saints, and to live by the celestial law of God, may embrace the fulness of the gospel, and be gathered with the sons and daughters of God, is the prayer of

W. WOODRUFF.

APPEAL TO THE CHURCHES IN BRITAIN.

At the last General Conference held in Manchester, an appeal was made through the various delegates to the benevolent assistance of the Saints, on behalf of the branch of the church in Cheltenham, who had suffered a violent outrage in their assembly from a lawless mob, notwithstanding their place of meeting was regularly certified according to law; when in order to prevent the recurrence of the same, and to obtain redress, they were compelled to commence an action against the parties. In this matter they have been successful, but the expenses thereof have amounted to over forty pounds, a bill of which has been forwarded to us. As others might in like cases have to appeal to the sympathy of the Saints, the elders were directed to lay the case before their individual conferences for that purpose, and transmit the funds raised to us. We are glad to state that we have received the following sums from the respectively named places, which we take the present opportunity of laying before the churches for their encouragement and example, as it will be perceived that the sum at present realized is totally inadequate to the amount necessary to be raised.

May 8th.	£	s.	d.
Bradford Conference, by E. F. Sheets	0	16	6
May 13th, Sheffield Conference, by James Ure	0	15	0
May 12th, Macclesfield Conference, by James Galley	0	3	0
June 12th, Mar's Hill Conference, by E. F. Sheets	0	17	0
June 12th, Manchester Conference, by M. Holmes	2	9	3
June 16th, Liverpool Branch, by Thomas Wilson, with a promise of something more.	0	15	1
Total.	£5	15	10

June 17th.	£	s.	d.
Amount transmitted to elder John Johnson	5	15	0
Cost of Orders	0	0	9
Balance on hand	0	0	1
	£5	15	10

Received from Liverpool Branch since..... 0 2 6

(Signed,) THOMAS WARD.

MORMON PROVERBS.

The globe lamp, suspended in the heavens, is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece and sowing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with Godliness.—It is an honour to be an agriculturist, for such was our father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our father in heaven was the first tailor on this planet. He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also to write, for our father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also Godliness, for God was a master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity and error; but all truth is simple and easy to be understood.

Truth is a knowledge of things as they are and were, and are to come.

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

Intelligence, or the light of truth never was created, neither indeed can be.

Truth is light—light is spirit—spirit is life.—Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven, and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of Angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honours, which shall never fade away.

EXTRACT OF A LETTER FROM ELDER ORSON HYDE.

Nauvoo, May 10th, 1845.

* * * * * *

Dear Brother Ward,—All is well here. Peace and prosperity reign. This people were never more prosperous and happy than they are this blessed moment. The weather is fine, and the prospects are fair for good crops. There is no end to the grain and crops of various kinds that have been put into the ground by the Saints this spring. They continue to put them in, and will for six weeks yet to come. Brother Ward, it is good to serve the Lord. The scale begins to turn in our favour, after a tremendous warfare of fifteen years. May God roll on his works, and prepare us for more active and extensive service.

My kind love to brothers Woodruff, Hedlock, Clark, and your blessed self also, and your dear families, and to all Saints, particularly in Preston. May heaven bless them, for there was our first field of labour.

Farewell, in great haste,

ORSON HYDE.

EXTRACT OF A LETTER FROM ELDER JAMES KAY.

Saint Louis, Mo. U. S. A., May 20th, 1845.

Dear Brother Hedlock,—Before this reaches you some of my friends in the old country will have been applying the old adage, "out of sight, out of mind;" but however sincerely they may think so, I would assure them it is not the case with me. The sun has not told the meridian of day more frequently than I have reverted to the friends I left behind, nor have the shadows of night robbed me of their remembrance. You, dear brother Hedlock (may I ever be worthy to call you so,) was the person I promised to write to, because you had the greatest claim to my attention, I had nearly said esteem; but when the many tokens of kindness and respect conferred upon me by the Saints in Liverpool, and other tokens of the same kind I have since been favoured with, occur to my mind, I feel that many have a claim to the best wishes of my heart. I am afraid my paper will be too small to contain all I could like to say, so I will not trouble you by making long apologies for not writing sooner, but merely say I could not write from New Orleans, and since arriving here I have written two sheets, but the postage would be so great, that I think it better to compress as much matter into one sheet as possible, and send it you immediately, and the other by brother Fielding, or some person coming over. Concerning our passage you will have been informed already, and what I would say you will most likely receive hereafter. We landed in New Orleans on the 16th of April. On the 18th we started up the river on board the "Julia Chateau," and after a rather miserable passage of nine days, we saw the city of St. Louis. On the 28th brother Mackintosh, and as many of the company who would, and could go forward, took passage on the Galena; amongst them was brother Robert Jackson and family.

You will perceive there was no good in stopping at New Orleans, the spring was too much advanced, and the weather was hot. Three weeks ago to-day I got employment; the shop is ten minutes walk from my lodgings; the first week I worked four days, but in much suffering from the bowel complaint; the second, my sickness increased, I worked one day: last week I was much recovered, and worked six days; I continue better, and hope to do so. This day all the fire companies parade, so our shop and most others are closed. William Smith and his family stayed a few days here the other week; they are gone to Nauvoo. Mrs. Smith is not expected to live long. They boarded at this house; I, and brother Thomas Clark, had the pleasure of sleeping on the floor to give them our bed, and how happy we felt in trying to give some little comfort to Zion's mourners.

Elder Smith,—no, you must form your own opinion, I can only say if any compassion ever was in my heart, or if I ever felt sympathy for other's woe, it was while looking on that distressed man of God, and yet there was a sort of melancholy cheerfulness in his countenance; I will not attempt describing him, lest I come as far short as others who have tried to give us a portrait of Joseph. Letters came here from Nauvoo yesterday. President Young desires the Saints here to send up their tithings by brother E. Snow, as the Temple is going on contrary to Rigdon's revelations.

I will tell you who are my acquaintances here—brother James Tomlinson and family, from Burnley, they are all well and doing well; brother James Beck and family, they are well, I believe he is graining, and has eleven dollars per week—he is belonging to the seventies, has bought a lot at Nauvoo, is very zealous for the work, and loves Nauvoo heartily. Brother Alexander Allen and family, from Liverpool, all well, but he has but little work. Mrs. Holloway and daughter—well, and doing well—wishing a letter from Richard. Patrick Kenney, from Liverpool, baking his bread here. Mr. Calder, wife and family. Elder Reed, counsellor to the president of this branch. Brother Webster and family well: I believe he has left off bookbinding, and works at a lead manufactory. John Holden, from Blackburn; John Binns, from Clitheroe; William Smith, from Chatburn; Mrs. Allen and family from Bradford. Tell brother Cartwright, the blacksmith who lived with him is here working on the boats.

A many of the Norfolk and Palmyra passengers are here. Many of these are aware of my writing, they send their love to you and brothers Ward and Wilson. My love I send to the following in particular.—Brothers Hedlock, Ward, Wilson, Woodruff, Stratton, Ferguson, Hicks, D. Evans, Cowden, Clements, Cain, Brokbank, Stephens, Lindsey, Marsden and the rest, not excepting J. G. Duff of Mona's Isle. Sisters Hill, Slough, Evans, Penningtons, Cain, Wilson, Griffiths, also sister Greenlow and family: brother Allen is

waiting for a letter from her, on the receipt of which he will send another. Dear brother Ward, give my love to Mrs. Ward, Alfred, Emily, and grandmother—to the Burnley Saints and brother Cuerden (Margaret is living in good service here), and desire brother John Cottam to tell our people I will write them after I can see my prospects better, and know more of the country.

I am for Nauvoo as soon as my friends are ready, viz., dollars, or pounds, shillings, and pence. The Saints here are faithful in giving their tithing, and things are well in Nauvoo. The letters I have sent forward. This will be sealed with some of your wax. I shall remember you, and if anything remarkable occurs, or anything very interesting to this kingdom, I shall write you. President Young has commanded the Saints to preach no more in this land: if they want the gospel, they must *come* to us for it. I must conclude. Excuse the brevity and blundering of this, the next may perhaps be longer and more interesting. May heaven shower blessings on your path.

I am as ever,

JAMES KAY.

EXTRACT OF A LETTER FROM ELDER WILLIAM HENSHAW.

June 1st, 1845.

Dear Brother Ward,—We held a conference in the Large Room, at Merthyr, according to appointment; the day was fine, and many of the Saints were present from a distance of twenty miles or more. One sister nearly seventy years of age walked forty-two miles. I spoke much on the object for which we were met, and exhorted them to continue in love and union, and the Spirit of the Lord would crown our labours with success. Elder Rees, and others, spoke on the organization of the church in an interesting manner; many strangers were present; and we feel that much good will be done here. We have baptized forty since the General Conference: the Lord is rolling on his work. This has been the best Conference held in South Wales, it lasted two days, and truly it was a time of rejoicing. The Saints are in good spirits, and are determined to spread the gospel, and very soon will many arise and cross the mighty deep to the Land of Zion.

Yours truly, in the covenant of peace,

WILLIAM HENSHAW.

EXTRACT OF A LETTER FROM ELDER JAMES BAYLISS.

Littlemore, near Oxford.

Beloved Brother Ward,—It is with pleasure that I now sit down to write a few lines to you. We are all well here in health, and heartily rejoicing in the great work of the Lord in these last days, and we do most sincerely hope and pray that it is the same with you. I am happy to inform you that though persecution is raging on every hand from the different denominations, that the work is rolling on also, for truly the Lord is working mightily in our midst by the signs following them that believe according to the promise of our dear Redeemer, so that many are constrained to say that we are the people of God, for they never saw things on this fashion before, for they say that no man could do the things which are done unless God were with him. I rejoice to inform you that I have had the privilege of baptizing two since last General Conference. One of them is a sister that has been under the doctors' hands for many years, in what some called a decline, and according to their minds she was past all hopes of recovery, but not so with the Saints.

But this was not all; she was so blind that she could not go any where without some one to lead her about; and so deaf, that it was a hard matter to get her to understand anything without speaking very loudly close to her ear; but now I rejoice to say, all things are possible to them that believe, for she is now well in health of body, and in Spirit; for she can see so well as to go anywhere alone, and hear so that her ears are saluted with the morning song of birds before she rises from her bed, which is something more than she has enjoyed for many years past, and she does most earnestly rejoice and praise the Lord, and give glory to his most holy name; and she says of a truth that she knows that the doctrine of the church is of God: and you may rest assured, dear brother, that my heart does exceedingly rejoice, and I do give glory and honour to my eternal Father through Jesus Christ; and I can say with Paul of old, that we are all baptized into the same spirit, and we realize that the same causes produce the same effects in this dispensation. I do remember well, my dear brother, what the Lord spake by you when you laid your hands upon my

head, for they have had a literal fulfilment, and I have received the blessings according to the prophecies which you pronounced upon me, for I can truly say one of my dear children has been as it were raised from the dead by the prayer of faith and the laying on of hands by your humble brother; and that many diseases that were apparently beyond the power of the physicians of the day to heal, have been rebuked from the very hour that application has been made to the holy ordinance, according to the ancient pattern; so I do and will rejoice, and give glory to God.

I do not speak of these things as boasting, for I can do nothing of myself, but through the power of God, and it is my determination to be faithful to him who hath called me, so that I may be a co-worker together with you in the ministry, according to the principles of righteousness, as counsel shall be given me from you, and my beloved brethren Woodruff and Hedlock, upon whom the responsibility rests of carrying on in these lands the great work of God."

* * * *

Give my kind love to the brethren, and accept the same for yourself. From yours in the bonds of the everlasting covenant,

JAMES BAYLISS.

Latter-day Saints' Millennial Star.

JULY 1, 1845.

WHILE we feel much the increase of labour in connexion with publishing the STAR twice each month, we also feel an abundant satisfaction, arising from the thought that our usefulness in this respect will be doubled, at least, unto the churches: we ask only for activity and energy on the part of the presidents of conferences, agents, and all, to enable us to sustain the publication; and we on our part will fully and freely devote our best energies to make the STAR a vehicle for the communication of such things as are necessary in the momentous era in which we live.

We feel persuaded that the contents of the present number will be read with much interest by the Saints; and individually we rejoice much in the principles that are put forth in the same.

The articles from the pen of our beloved brother, P. P. Pratt, are worthy of himself, and of the cause of which he is no trifling advocate. Many times when in this land have we rejoiced in his teachings; and truly we can say, that it is like a renewal of past enjoyments, to peruse his writings at the present day. The foreign correspondence is very interesting to those who wish well to Zion, while the extracts from letters at home manifest the progress of the work and the power of God amongst his faithful people.

The signs of the times, and the judgments that are fast coming upon the nations, are no trifling object of contemplation, unto any that take an interest in passing events, but especially unto the Saint who is enlightened with regard to these things, and who is looking for a manifestation of the wrath of an offended God.

We who have received of the Spirit of the Lord, cannot but be aware of the great stake that is pending as it were in the present day with regard to the eternal interests of the human family. Never were they in a condition more important, or more responsible, and never had a people a more important duty committed unto them, than the Church of Jesus Christ of Latter-day Saints,—a duty, owing to the prejudices of mankind, that requires consummate wisdom in the discharge thereof, and which involves the eternal interests of a considerable portion of the human family. Conscious of the important portion devolving upon ourselves, we earnestly request an interest in the prayers of the faithful, that we may be preserved in all fidelity and faithfulness to discharge the full amount of the obligations increased by our position.

We feel our responsibility as an Editor of the Millennial Star, and are desirous of doing all that by the grace and mercy of God, we may be enabled to do, to build up the Saints, and advance the cause of the kingdom of God. We rejoice to say that we have been enabled to publish the first European edition of the Book of Doctrine and Covenants. In reading it with great care and attention, in order to make the index which we have appended to it, we feel the importance of the work to the church generally, in a much more important point of view than we ever before realized, and we would urge upon the Saints, if possible, without an exception, to possess themselves of it, as we have no doubt it will prove a treasure of great value to every one that is faithful to the great cause of truth.

In the great combat of the last days between light and darkness, the Book of Doctrine and Covenants will be to the Saints, not only as a light to their path, but as a shield and defence against the attacks of the adversary, which shall enable the righteous to triumph and to overcome.

SIGNS OF THE TIMES.

A Comet.—Sir J. South states that he has discovered a magnificent comet, and gives the following particulars of it:—"I observed, at 30 minutes after 11 o'clock, (Monday, p.m.) its approximate right ascension about 5 hours, 18 minutes, and its north declination about 45 degrees, 21 minutes. It is one of the brightest comets which we have had since that which appeared in the autumn of 1825. It is very near the bright star Capella, but no one looking within 40 or 50 degrees of it can help seeing it. At 10 o'clock it is a few degrees west of north, and at midnight is due north, having an altitude of about eight degrees."

Strange Disease.—A very singular contagion has broken out in Valito, a small village in Columbia county, New York. It discolours the face to a greenish caste, the eyes lose their usual expression, and have a vacant stare, the voice becomes husky, the memory vanishes, and the conversation becomes confused, and a set of incoherent sentences jumbled together, without order and without meaning. The strength leaves and the form dwindles away to a skeleton. The persons attacked rave like maniacs, and the doctors have been unable to do any thing for them. The informant states—"that every person wears an affrighted countenance, and if it does not soon stop its ravages, the whole town will be inhabited by lunatics!" None have died from it as yet, but numbers are afflicted with it.

The Jews and their New High Priest.—For some time past the most active preparations have been making among the members of the Jewish persuasion for the arrival of the new High Priest, the Rev. Dr. N. Adler (at present High Priest at Hanover), in the room of the late Solomon Herschell. The Rev. Gentleman is expected upon the 8th of next month, upon which occasion the great Synagogue in Duke's-place, which has recently been closed, undergoing repairs, and decorated expressly, will be reopened and consecrated by the new High Priest. From the learning and high literary connexions of the new Rabbi, the ceremonial will be conducted with a degree of splendour unprecedented among the the Jews for nearly a century. Wardens of all the principal Synagogues in England and upon the continent have been invited, and are expected to assist at the inauguration.—The canopy alone, under which the High Priest walks, will be hung with jewels amounting in value to above £13,000.

Terrible Hurricane in Missouri.—One of the most terrible storms of wind and hail that ever swept any country, passed over our village on the 24th instant, (one of Miller's prophetic days.) About 5 p. m., the clouds in the west began slowly to rise, being crowned with a green fog or smoke, which rolled and curled in the heavens, as it drove on before the hurricane. The clouds split apart near our village, one wing of the storm rushing north of us and the other south. Its track was from west to east. When raging at its height, it seemed as if the earth was to be torn to fragments, and washed away by the deluge that followed. Hail stones fell from the size of hickory nuts to that of hen's eggs, and drifted under the fences over two feet deep, where they still remained imbedded three days after the storm, and were brought in the village as a curiosity. The hail stones in the main track of the storm, have stripped the bark as clear from the tops of all kinds of fruit trees, as though they had been peeled by a knife, while that on the bodies is pounded loose. Fences, houses, and every other thing exposed, are seamed and mangled by hail—glass all broken, and sashes driven in: lambs, geese, and birds of all kinds were beat down and scattered through the openings: horses and cattle mad with terror, were found the next day miles from home, stiff and sore from the effects of hail; fences were scattered, broad-cast; houses unroofed; forests prostrated, &c., &c. Below our village one mile, a gentleman in a pleasure waggon was overtaken by the storm, and taking his horses by the head, clenched them firmly as long as he could, when they broke away, loosed themselves from the waggon, and the waggon was swept by the water through the fence, and carried off into a vacant lot, where it lay keeled up, high and dry, for two days, to tell its own tale. The storm was unparalleled, and surpasses anything that history records—certainly, so far as the size and power of the hail is considered. We have specimens of oak trees, or tall bushes, where the side exposed is perfectly clear of bark, and there is nothing harder than the bark of our bushes of that kind. You will see by the papers, that its sweep was a mighty one, having stretched from the Mississippi to Lake Erie, sometimes sweeping away by floods of water, and running out from its main track in ramifications, carrying annihilation in its path in every direction.

Terrible Thunder-storm.—A very violent storm of thunder and lightning visited various parts of this county on Tuesday, and at some places its effects were peculiarly alarming. The hail and rain fell heavily in the neighbourhood of Dunmow, and about noon, as the storm lowered over the town, a startling and sudden crash, as of the discharge of a heavy piece of artillery in the centre of the street, accompanied by a simultaneous flash of lightning, struck sudden alarm into the inhabitants, especially those who were in the market at the time. It was instantly concluded that some injury had been done by the fearful shock, and it was soon discovered that a granary belonging to B. M. Folkes, Esq., had been struck; the electric fluid entered at the gable, scattering the tiles some distance, and passing through the wall, hurling a board across the chamber to the ground floor, and after ringing the bells, by passing along the wire, it shattered a heavy oaken gate post. There was considerable smoke in the granary for a time, and a strong sulphurous smell, but no further damage was sustained. A man who was employed in the yard at the time was thrown from a wheelbarrow by the shock, and four pigeons were knocked from the roof of the Town-hall; several persons were thrown down, and many females fainted; in fact, for a few minutes, alarm and apprehension were depicted in the countenances of all, so fearful was the burst of electric matter; but no lives were lost. A horse in a phaeton, belonging to Lord Maynard, which was standing at the door of Mr. Wilton, took fright at the shock and started off, but was stopped without doing any injury. Around Kelvedon the effects of the storm were also severe. The house occupied by Mr. S. Eley and Mr. W. Frost, in Messing-street, was struck by the lightning; it cannot be ascertained where the electric fluid entered, but visible marks of its progress are left in five rooms, in one of which it struck the principal stud on the second floor, which is considerably shattered, From hence it passed through several walls, and entered the lower room, where Mrs. Eley, with several of the family, were sitting. Here it broke several panes of glass in the window, and a considerable portion of the plastered wall at the back of the house was forced out and carried above thirty feet from the premises. Happily no one was injured, although there were fifteen persons in the house at the time.—*Chelmsford Chronicle.*

Melancholy and Distressing Shipwrecks—36 Persons Drowned.—*Lloyd's, Friday Night.*—By the late arrivals from the United States, intelligence of a melancholy character has been received respecting the shipwreck of several fine English vessels off the coast of Newfoundland, among the icebergs, accompanied with loss of life. Their names are—the Jupiter, a large barque, 400 tons burthen, belonging to Scarborough, in Yorkshire, and ltrading between Liverpool and New Brunswick; the ship Sapphire, 296 tons burthen, be-4onging to Messrs. M'Leod, and Co., ship owners, at North Shields; the ship Annabella, 400 tons, belonging to Liverpool; the Vanguard, a brig, belonging to Whitby; the Rosebank (formerly an emigrant ship), of the port of Belfast; and, we regret to say, two others, whose names are not reported. The Jupiter, it seems, was crushed between two icebergs. The captain, and eight of his men, contrived to shove the long boat from off the wreck, at the moment of her going down, on to a flat piece of ice, and thus miraculously escaped; but the remainder of the ship's company, consisting of seven seamen and two apprentices, perished in her. The loss of the Annabella took place under similar circumstances, while on her outward passage from Liverpool to St. John's, Newfoundland. Crew saved. The wreck of the Sapphire, of Shields, occurred in a dense fog, on the night of the 19th of May, on Cape Northway, All the crew got ashore safely. The ship and the cargo were, however, lost. The Vanguard was driven by the ice ashore on St. Paul's Island, the vessel being at the time laden with American produce. Crew saved. The ship Rosebank was lost on the coast of Scatterie. She was from Belfast, bound to Quebec, and had a number of passengers on board. They were all saved, excepting one, who jumped overboard and was drowned. Another fatal shipwreck is also announced to have occurred off the coast

of Newfoundland. The Tom Cringle, a brig, engaged in the seal fishery, foundered on or about the 7th of May, by the crush of ice, and all belonging to her perished. Their number are known to be twelve in all. Other wrecks are reported to have happened in that quarter, but their particulars are not mentioned. A French vessel was wrecked on Monday night last on the Long Sands, near Harwich. Her name has been ascertained to be the Felix, bound from Newcastle, with coals, for a foreign station. The crew saved. The vessel reported in last week's *Dispatch*, to have been wrecked off Sithney, near Falmouth (name unknown), proves to be the Ellen, of London, with a cargo of cast iron pipes and culm, from Llanelly. Crew drowned with the exception of one man named John Caane, who came ashore on part of the wreck. The bodies of the eight sufferers have been found and buried together in Sithney church-yard.

LINES ON THE DEATH OF ELDER JAMES ECCLES, WHO WAS KILLED BY A FALL OF EARTH IN A COAL PITT, ON THE 4TH OF MAY, 1843.

He hath gone from our midst, and we know him no more,
In the scenes where he longed with such pleasure to dwell;
On eternity's sea he hath launched from our shore,
At the fiat of God, and with him it is well.

It is well, for he heard of the glorious light,
Which had broke on the gloom that enveloped mankind;
Of the power of the gospel, its fulness and might,
To give freedom and truth where no evil could bind.

And that word he obeyed, and that Spirit received
Which the Father had promised—the Spirit of life;
From the systems of men, and their thraldom reliev'd,
By its power he was clothed for a glorious strife.

But his warfare is ended, his trials are o'er,
In a moment he's called from the struggles of earth;
While his wisdom in counsel, his faith are no more,
Though the Saints will remember his excellent worth.

Then, great Father of mercies, thy blessings extend
To the widow who mourns for the loss of her lord;
In the hour of distress, be her father and friend,
May her faith and her hopes ever rest on thy word.

THOMAS WARD.

NOTICE.

TO THE CHURCHES IN BRITAIN.—*This is to inform the Saints, that* James Parsons, *of Newbury, lately from Nauvoo, and formerly an elder of the Seventies, is also cut off from this Church.*

By order,

WILFORD WOODRUFF,
REUBEN HEDLOCK,
THOMAS WARD.

June 21st, 1845. *Stanley Buildings, Bath Street, Liverpool.*

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The Latter-day Saints'
MILLENNIAL STAR.

No. 3. JULY 15, 1845. VOL. VI.

THE LAST DAYS.

THE Saint, and the Saint of the last days, he who has entered into covenant with God, and has received of the enlightening influence of the Spirit of Truth, is the only individual capable of contemplating aright the great subject at the head of this article. Many members of long-established christian sects, acknowledge that there will eventually be a termination to the present state of things, and that the end will come; but the fact is never realized so as to lead to any corresponding measures commensurate with the importance of the subject. More modern systems have arisen that have certainly made the subject of the termination of the present state of things their primary doctrine, and they have gone forth with an astonishing boldness to fix the day of the coming of the Lord; but subsequent events have proved the fallacy of their predictions, and that their theories were merely the result of human conjecture, entirely unaided by divine inspiration.

And yet while a few are interesting themselves in this momentous subject, myriads are pursuing the common avocations of life, regardless of the events that hang over the destinies of all mankind.

But still the subject is one that claims attention from all, from the Saint of the Lord, because it becomes (while he is faithful) a guide unto his path and a measure by which to direct and regulate his actions. He has become aware in some measure of the important things that must transpire, not only with the nations of the earth, but also with the people of God; he is conscious that as he now stands, or as he is now endowed and qualified, he will not be competent to meet the things that shall come to pass, and he feels the necessity of being prepared by the teachings and ordinances of the House of God.

And it well behoves the people of the world to look around them at the signs of the times, and to cry aloud to the God of Heaven, that they may be enabled to flee from the wrath to come.

We have sometimes thought that since the doctrines of Millerism arose, that the Saints have been too remiss in giving to "the coming of the judgments of God" a sufficient portion of attention in their discourses. This may arise from more causes than one; perhaps from beholding the fallacies of Millerism, they have been afraid of being identified with them, or otherwise a little hostility to the subject may have been excited from contending with the errors of the same. But, however, let the Saints remember the mission of the angel in committing the gospel to man in the last days, and forget not that the hour of God's judgment is at hand.

With regard to the evidences afforded of this great subject, the first undoubtedly is the origin, and the progress of the Church of Jesus Christ of Latter-day Saints. We do not give this, however, as evidence to those out of the covenant of God, but to the Saint—to him who has, by the illuminating influence of the Spirit of God, become a child of the day, and who is enabled to discern truth from error.

What a glorious flood of light has burst upon our understandings by the coming forth of the despised Book of Mormon; revealing the secrets of one half the globe, and manifesting the justice and the benevolence of our Great Father unto the children of men; bringing forth from the oblivion of ages the histories of the uncertain past with regard to mighty nations; and to him who reads with delight

the transactions of our glorious Saviour in eastern lands, throwing additional lustre and benevolent laurels upon the brow of the Son of Man; or, is the history of mankind our study, the rise and fall of empires, exalted by piety or debased by iniquity. Here is a splendid study of the frailty of man.

But more than this. Have we speculated on the early history of mankind? Have we indulged in metaphysical theories on the origin of evil? Here is a grand solution of the subjects, and of the wisdom and designs of God.

Have we ever wondered at the conflicting doctrines that have agitated the religious world for ages, concerning the free-agency of man and the sovereignty of God? Here we have a beautiful solution of the mystery, that man, without the inspiration of God, could never unravel.

But again, would we look into the future and behold the destinies of nations, here we find the pen of prophecy throwing a blaze of light upon the time to come, and revealing much of the great events of the last days,

The Book of Mormon, then, this double testimony to the goodness and faithfulness of God, together with the revelations given to the Church of Christ from time to time—the manifestations of the authority and power of the Holy Priesthood—the signs following those that believe, together with the glories to be anticipated, and of which the faithful are sure, form altogether a mass of evidence to the people of God of the era in which we live, and of those tremendous events that will assuredly attend the closing of the present state of things.

But again, a reflective mind that can look abroad upon the systems of religion amongst mankind, and especially upon what is termed Christendom, must be struck with the total impotency of these bodies ever to be instrumental in preparing the human family for the things that are to come to pass.

The result of their labours is to split and to divide, for the more deeply imbued an individual may be with a particular set of principles, the more opposed will he necessarily be to others. It is true that efforts have been made at different times by well-disposed individuals to unite the various denominations together, and to blend into harmonious action the heterogeneous mass of devotees of peculiar creeds, but they have generally failed.

Great exertions are making at the present to accomplish a union of the various protestant bodies, through the exertions of the celebrated D'Aubigne, and meetings for this purpose have been held in various places; but if we might venture to prophecy we would say that the union of the various protestant bodies, if it effect anything, will be, eventually, to surrender its power and authority to Papal supremacy. That such an object is far from being contemplated at present we fully allow, but on the very principle on which they urge a union amongst themselves, so must they on the same grounds unite with the great mother of them all, unless they continue unmercilessly to consign the votaries of Catholicism to eternal destruction.

The contemplation therefore of the existing sects of modern Christendom is a strong evidence that the end is nigh; and on this subject we would further remark that, according to the prophet Isaiah, in his 29th chap. when it was yet but a little while ere the end should come, that Lebanon should be turned into a fruitful field, and the fruitful field should be esteemed as a forest, that religion should by no means be extinct, but that the people should draw near unto the Lord with their lips, while their hearts were far from him, and that the fear of God should be taught, but that it should be by the precept of men.

Now let any one seriously reflect upon the condition of the religious world, popularly so called, and see whether it does not answer the description of the prophet. The principle of divine revelation being given or enjoyed at the present day is considered ridiculous, generally speaking; or if admitted at all, it is understood in a manner that we venture to say would have puzzled an apostle of old to comprehend. The power of godliness, which we understand to be that degree of the Spirit of God imparted to man according to his faithfulness, or advancement in the things of the kingdom by which the Lord is glorified, and the power and authority of his holy priesthood is made manifest; in these days of improved Christianity, is ridiculed as superfluous, or a superogatory gift which the religions of the day need not, and

the possession of which would only prove that modern christianity had retrograded to the level of apostolic times.

What stronger evidence then, can we possess that we are fast approximating towards the last days, than the contemplation of the religious world as at present extant.

But there are other evidences in abundance, in fulfilment of prophecy, that are thickly and strangely increasing around us; we refer to the various disasters that have of late occurred by flood and fire, and earthquake, as well as many signs in the heavens, all combining to bespeak that the end is nigh. Indeed so numerous have been the fires on the American continent, that we have ceased to try to enumerate them; while in England, and on the continent of Europe, we are by no means exempt from these prognostics of the last days.

The Saints have one great lesson to learn from these things, which is, to live unto the Lord, that they may be prepared to endure the things that shall come to pass, and also to make good use of the time allotted unto them in warning the people of the wrath to come, and pointing out the way of escape to all that are prepared to give heed unto so great salvation. And let them not be discouraged if multitudes turn a deaf ear to the offers of mercy. Many from their earliest days of reflection have been accustomed to listen to the voice of their teachers, of those who bid them to fear God according to their precepts, with implicit confidence, and are so full of religion that they have no room for the principles of eternal truth; but still some may be found whose hearts will bound with life and gratitude at the glorious tidings, and who will be found ready to drink in the sublime truths connected with the kingdom of God; and if the servant of the Lord will observe the influences of the Spirit, he shall know when to minister and when to refrain. EDITOR.

THE VOICE OF PROPHECY.

BY THE REV. CHARLES WILLIAMS.

"Truth is strange,
Stranger than fiction.

Man, richly endowed as he is, has been denied the attribute of prescience. Such a boon would have proved inimical to his peace; its witholdment demands, therefore, acquiescence and gratitude. In the perverseness of his spirit, however, he is often dissatisfied with this negation in his lot, and, were it possible, would impetuously rend asunder the veil which overhangs futurity; but, failing in his efforts, he welcomes every promise to draw it aside, and to cast a revealing light on things to come.

In this infatuation originated the oracles of antiquity, amounting, it is calculated, to not fewer than three hundred; among which that of Apollo at Delphos, and that of Dodona, consecrated to Jupiter, were the most renowned. So great was the charm attendant on their celebrity, that responses were received with implicit confidence, though delivered in the murmurs of a fountain, in the sounds of a brazen kettle, or by the lips of the Pythoness, who, having passed through the preparatory rites and inhaled the sacred vapour, arose from her tripod, and with a distracted countenance, with hair erect, with a foaming mouth, and with shrieks and howlings which filled the temple, and shook it to its base, uttered some unconnected words, to be collected by the priests, and pronounced the decisions of inexorable fate.

And, strange as it may appear, a similar fascination is still extant. Dupes are found in towns and villages by a wandering tribe,—

"the sportive wind blows wide
Their fluttering rags, and shows a tawny skin,
The vellum of the pedigree they claim;"

while modern seers, unhappily, are in no want of readers for their volumes, or listeners to their harangues.

Well may the heart sicken at such proofs of human imbecility. Many are the

minds which never rise beyond the infancy of their powers; and not a few are there which make a sudden lapse into a second childhood. There is, however, the consolation that imposture proves the existence of reality, and that there are

"Oracles truer far than oak
Or dove or tripod ever spoke;"

notwithstanding the preference which prevails for fallacies, and the too common disposition to effect the accordance of what is infallibly true with wild hypotheses.

Among the predictions that substantiate their claim to a divine origin, are those associated with the history of Tyre, and on these a few illustrative remarks may not be deemed uninteresting or unseasonable. Antiquity speaks indeed of three cities, erected at different periods, which bore a similar designation. Tyre on the continent, called also Palæ-Tyrus, or old Tyre; Tyre on the island, which, according to Pliny, was little more than half a mile from the continent; and Tyre on the peninsula: but it appears they were actually one, for an artificial isthmus is said to have joined the old and new cities.

At the time to which allusion should first be made, Palæ-Tyrus had attained the towering pinnacle of wealth and fame. Every part of the known world wafted treasures to her ports, and people of all languages thronged her streets. Within her boundaries, was the chief seat of liberal arts—the mart of nations—the vast emporium of the globe. Her merchants were princes; and Tyre, having taught her sons to navigate the mighty deep, and to brave the fury of its storms, stretched forth her radiant sceptre—the empress of the seas.

Amid the splendour, luxury, and pride of unsurpassed prosperity, a holy seer, with ashes on his head, a countenance of noble expression, and a garment of sackcloth cast over a frame of vigorous maturity, went forth, and in tones of authority, softened by compassion, announced, among indifferent, scornful, and insulting multitudes, the solemn prophecy of Tyre's destruction. At the sounds which fell from his lips the loud laugh often rose; the wit and the mimic made the prophet their sport at many a banquet; to every false prognostication was given the name of Ezekiel; and more than one generation passed away, leaving the daring impiety of the Tyrians unvisited, and the true and holy character of Jehovah unavenged.

But at length, the sword of justice slumbering in its scabbard for more than a hundred years, awoke. Nebuchadnezzar, who had been expressly announced, came forth "from the north, with horses, and chariots, and companies, and much people," attacked Palæ-Tyrus, and continued the siege for thirteen years. Availing themselves of their physical superiority over the invader, the Tyrians made their escape by sea; hence their colonies were scattered far and wide, and the city, which was called the daughter of Sidon, became the parent of Carthage. Success was, therefore, to the conqueror only the harbinger of disappointment; he found Tyre stripped of its treasures and almost deserted; and in the furious exasperation of his wrath, he put the remnant of a vast and luxurious population to a cruel and immediate death, and consigned the scene of their departed glory to utter destruction.

If, however, unlike the fabled phœnix, it was forbidden to rise from its ashes, it was permitted to resemble the father who lives again in his son, for insular, or New Tyre soon rose to distinction, became a mart of universal merchandize, and "heaped up silver as the dust, and fine gold as the mire of the streets." Surrounded by a wall, a hundred and fifty feet high, built upon the very extremity of the island, and laved on every side by the ocean's billows, it appeared impregnable. But the revival of power was transient—the semblance of security was delusive, for scarcely had a century elapsed when Alexander panted to reckon it among his proud possessions. Rushing to the city to slake his burning desires, eagerly as the hunted deer hurries to quaff the cool waters of the lake, he found a spirit of resistance awakened, equal in energy to the ardour of conquest.

Never did the collision of human passions enkindle a contest more violent and sanguinary than that which immediately commenced,—the heart chills at the recollection of its details, and the hand refuses to present them to the eye. Furiously repelled by a desperate people, the invaders had to contend with exasperated elements. A junction with the main land, rendered necessary by the previous destruction of the isthmus, was almost complete, when a storm arose—the waves dashed with resistless force against the mass—the waters penetrated the strong foundation—and like the sea-girt rock riven by an earthquake, it sunk at once in the yawning abyss.

No sooner was this repaired by the aid of the patriarchs of the vegetable world,—the cedars of Lebanon,—

"Coeval with the sky-crowned mountain's self,"

and the military engines placed upon it, hurling arrows, stones, and burning torches on the besieged, while the Cyprian fleet approached the harbour to the unutterable terror of the Tyrians, than, suddenly, thick and gloomy clouds enwrapt the sky;—every moon-beam was extinguished;—the sea insensibly arose, casting far and wide the foam of its wrath;—the vessels fastened together were torn asunder with a horrid crash; and the flotilla, once tremendous and threatening destruction, returned a wreck to the shore.

Dispirited by these circumstances, and by unquenchable valour, Alexander had almost determined to raise the siege; but a supply of eight thousand men having arrived, in compliance with his demand, from Samaria, (then the asylum of all the malcontents in Judea,) he gave fresh energy and horror to the conflict; and at length, amid the shouts and yells of infuriated multitudes, the ocean-sceptre of Tyre was broken—the splendid city was given to the devouring flame—and two thousand victims remaining, when the soldiers were glutted with slaughter, they were transfixed to crosses along the sea-shore.

And now, as the traveller seeks for ancient Tyre, he will find its reliques in a miserable spot named Sûr. Instead of a magnificent spectacle, enkindling admiration, delight, and astonishment, nothing but the fragments of scattered ruins will meet his view; instead of gay and glittering throngs he will recognize only a few wretches, plunged in the deepest poverty, who burrow in vaults, and subsist on the produce of the waters; and strange will be the darkness of his mind, and the apathy of his heart, if, as he muses on the contrast, and marks the implements of fishing lying on the solitary cliffs, he does no homage to the prophetic voice which said "Thou shalt be built no more—thou shalt be as the top of a rock, thou shalt be a place on which fishers shall dry their nets!"———But another fact must now be remarked.

At the crisis when Alexander, desponding of victory, contemplated the abandonment of Tyre, messengers, despatched to Jerusalem with a requisition for aid, returned with the reinforcement from Samaria. Hurried instantly into the presence of the Monarch, he demanded the number of the Jews on their march. To this inquiry a Macedonian of noble mien, replied, in a tone expressive of reverence and regret, that their mission, though undertaken by command of the greatest of Princes, had utterly failed.

"At whose peril?" asked the indignant conqueror.

"At their's, O King," replied the messenger, "to whom our embassy was charged.

"Then be it their's," rejoined the Macedonian, "vengeance shall follow their contumacy——but their answer?"

"It was thus given," said the legate, by the chief of the priesthood: "Go tell your King, that the Jews are bound by an oath to Darius of Persia, and, therefore, during his life, they cannot obey another's mandate."

"But they shall—they shall,"—vociferated the impetuous Prince, "and no sooner shall the pride of Tyre be brought low, than Alexander's victorious legions shall pour a like destruction on Jerusalem, nor shall their Persian ally shield them from the wrath their madness has enkindled!"

Jaddua, the High Priest, could easily anticipate the ebullition of the Macedonian's ire, but portentous as it appeared, duty left him no alternative. To disobey the mandate was indeed to expose himself and his people to the violence of an exasperated power; but what was this compared with the breach of a solemn pledge? With a conscience unstained and unburdened, they could rely implicitly on Israel's God; and as he thought of their deliverance from the plot of Hamar the son of Hammedatha the Agagite, he pronounced his decision with a countenance beaming with placid dignity, with a steady gaze, and with an unfaltering tongue; nor was

his serenity ruffled by the ill-repressed rage of those to whom it was delivered.—At the offering of the evening sacrifice, however, he did not forget to supplicate pardon, if he had unwittingly trespassed, nor to implore the divine benediction, if his determination were accordant with his character and office.

But as the interests of his people, infinitely dearer than his own, were now in imminent peril, the fervent supplications of his bosom were not enough, and he therefore issued his command for a general and solemn convocation.

The day arrived—the hum of secular occupation was hushed—the Sabbath seemed suddenly to have returned, and multitudes from every part proceeded to the temple. In the first court, surrounded by a range of cloisters, over which were galleries supported by columns, each consisting of a single piece of white marble, stood the Gentile proselytes; within—but separated by a low stone partition, on which pillars were placed, inscribed with a prohibition to an alien to enter the holy place—appeared the Jewish women; on an elevation of fifteen steps arose the court appropriated to the worship of the male Israelites; above this was that of the priests, cut off from the rest of the building by a wall one cubit high, and surrounding the altar of burnt-offerings, and between it and the holy of holies, were the sanctuary and the portico, in which splendid votive offerings were suspended; while the various inclosures were thronged with worshippers, with eyes cast reverently downward, their hands meekly crossed upon their breasts, and with uncovered feet, blending with fervent prayers with acts of deepest humiliation, to deprecate the vengeance, which, like an immense thunder-cloud, hovered over Jerusalem.

Refreshed as the Israelites were by the pure streams of Elim, Juddua retired from the magnificent and solemn scene; and when at the usual hour he sought repose, his venerable cheek was irradiated by the brightest glow of hope. As he sunk into slumber, that glow was softened, until at last it melted into an expression of profound reverence; for He, who commands every avenue to the mind, deigned to approach his servant in the visions of the night, smiled upon him with ineffable benignity, assured him of the ascent of his offerings with a grateful odour, pointed out the means to be employed, and engaged to throw around his people the shield of his Almighty arm.

Smiling through tears of astonishment and gratitude, the High Priest awoke; and soon was the heavenly monition obeyed. Again the whole city was in motion—all its magnificent portals were thrown open—an abundance of flowers, asphodels, ranunculuses, anemonies, phalangias, hermolanuses.—all the varieties of beauty and fragrance, were profusely strewed through the streets—and a splendid and august procession issued forth from Jerusalem.

First appeared the venerable and lofty-minded Jaddua, the snows of whose age finely contrasted with the fire that flashed from his dark, full eye; he wore the linen ephod, splendidly wrought with gold and purple, bearing on its shoulder-straps two gems, and in its hem a row of golden bells separated from one another by artificial pomegranates—on his bosom was the breast-plate of judgment, of exquisite workmanship, studded with precious stones, inscribed with the names of the twelve sons of Jacob, and holding the mysterious Urim and Thummim—while his forehead was adorned with a crown of pure gold, on which was written קדש ליהוה—"Holiness to the Lord." He was followed by the Priests, the Levites, the Nethinims in their official vestments, by the singers and minstrels with the harp, the trumpet, and all the treasures of a land whose native genius was music, and by an immense multitude of the people attired in white; and as they descended the hill of Zion, and entered the deep valley again, encircled with noble hills, the chorus of the song of David melted in the air:—"The Lord of Hosts is with us. The God of Jacob is our refuge."

(Concluded in our next.)

A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the Gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that we had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold or silver: but through the goodness of God, after spending about six months of hard labour, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with elder E. H. Davis, who is presiding over a branch of the church there, numbering nearly three hundred members, as well as a number of neighbouring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and by our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom, and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the Saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred Saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was placarded, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the Saints in London can enjoy the teachings of elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the Saints, and that the work will ever prosper in London under his superintendance. I found but few of the Saints in London with

whom I was formerly acquainted, as most of the first had emigrated. Elder Cooper, one of the first baptized in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the Gospel.

I formed many new and highly interesting acquaintances with the Saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come. Duty called me from London, yet I parted with the Saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the Saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honour and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred Saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthy, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of the church, but perfect union. Elder Crook is much blessed in his labours, and is striving to build up the kingdom of God; he has the hearts and affections of the Saints.

I also attended a tea meeting on the Monday following, where about three hundred Saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, the building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the gospel, all of which were received by the Saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labour, on visiting England in January, 1840. I was much edified in hearing the testimony of the Saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the Saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

THE CAP-STONE OF THE TEMPLE.

On the morning of the 24th, at a little past six, a goodly number of Saints had the honour, and glory to witness *the Cap-stone of the Temple laid in its place.* The morning was cool, clear, and beautiful; the Saints felt gloriously, the band, upon the top of the walls, played charmingly, and when the stone was placed, there was a united *Hosanna to God, and the Lamb, Amen and Amen;* shouted three times, which not only gave joy on earth, but filled the heavens with gladness! A new hymn, composed for the occasion, was then sung: The first verse of which is,

Have you heard the revelation,
Of this latter dispensation,
Which is unto every nation,
O prepare to meet thy God?

CHORUS—We are a band of brethren,
And we've rear'd the Lord a temple,
And the cap stone now is finish'd,
And we'll sound the news abroad.

It was justly remarked that Saturday was the Jewish Sabbath, and that God finished his work on that day and rested, and so may the Saints. Another great coincidence is, that this was the *ascension* week of Jesus—and (setting aside the narrow calculations of the world, concerning "Holy Thursday,") this was actually the end of the week,—and as the prophet said—the head stone was brought forward with shouting "Grace, grace unto it,"—and peace to the saints.—*Nauvoo Neighbor, May 28th.*

THE CARTHAGE ASSASSINS.

On Friday, May 30th the trial terminated, and the prisoners were acquitted in the case of Joseph Smith. This accords with the vote of the city council last July, that when the law failed to atone for the blood of our prophet and patriarch, shed at Carthage on the 27th of June last by a mob, we would refer the case to God for a righteous judgment, and we have never varied from that intention.

If those men had been found guilty it would have been a novel case, and a violation of all the rules of the world in all martyr cases before.

The wicked who slew the prophets—boiled the children of Israel in caldrons—who fried them in pans—who stoned a Stephen—who crucified the Son of God, and who harrassed the Saints to death for sport, or burnt them at the stake, did the laws of the land and its executors ever make the perpetrators atone for that innocent blood? No! alas, no!

We are satisfied to *let the dead bury their dead.* We ask for even handed justice—a righteous judgment—and we ask for *our rights* of the *powers that be;* and then content ourselves as Saints of the living God with the action of those powers, knowing that the judge of all the earth will reward every man according to his work in the day of judgment.

The sentence of Jehovah upon Cain for *martyring his brother Abel,* is a sample for all murderers that have cursed themselves and the earth since—*A fugitive and a vagabond in the earth shalt thou be.*

The severest punishment upon a guilty conscience is a continual torment in the flesh without satisfying the demands of justice, wiping out the stains of innocent blood, or soothing the cry of widows and orphans to God for vengeance!

Again let us say we are satisfied; we will not do wrong because others do. The ghosts that haunt the guilty by night and by day shall never torment us by shedding *innocent blood.* The blood of the prophets, the tears of the widows, and the

weeping of orphan children, let alone the broken faith of a State, and the weakness of law, or even the *scars* of living witnesses, shall never cry in the ears of the Lord of Sabaoth for vengeance—because we have shed innocent blood, and hid ourselves under the *cobwebs of chicanery*.

Mormonism was ever above such artifices, being eternal truth; and while we seek peace and salvation, the murderers of Joseph and Hyrum Smith, be they who they may, can rest assured that their case, independent of all earthly tribunals, will be tried by the Supreme Judge of the universe, who has said, *vengeance is mine and I will repay*. The Mormons do not believe in taking life like the world, knowing that the scriptures say, "NO MURDERER HATH ETERNAL LIFE ABIDING IN HIM."

Calm as a summer's morning; still as the noiseless light, that flies from sphere to sphere; and orderly as the worlds roll in their circuits before the Lord, does Mormonism pursue the even tenor of its way—sounding to the nations of the earth, *good tidings of great joy;* continually consoling one another,—*with persecution we are satisfied; with prosperity we are satisfied; yea, with all things we are satisfied, when we know that God is satisfied!* and from henceforth let all men who drive, despoil, rob, or murder us—do it on the credit of the nation; that if there be any glory in opposing Mormonism, all that act may share in that glory. As for us, we will honour the law we will honour our country, we will honour virtue, we will honour God.

HOLINESS.

"WITHOUT WHICH NO MAN SHALL SEE THE LORD."

Many good intentioned brethren, who have come out from different sectarian bodies, express their fears sometimes that we do not make holiness of life a sufficient topic of discourse in our public addresses, but this arises in a great measure from ignorance of the true state of things. The Saints of the last days are as conscious of the necessity of holiness of life in order to meet the approbation of heaven, as any other people, and well know that there is no principle or precept in their religion that is not perfectly compatible therewith. But the minister of the Lord, who has received a mission to proclaim the gospel and the way of salvation unto the children of men, does not spend his time in exhortations to holiness, &c., as is the manner with many of those who have not entered into covenant with God; but like the apostles of old, instead of sending them to prayer or to the penitent form, commands them to arise, to repent, and be baptized for the remission of sins in the name of Jesus Christ, promising unto them according to their faithful obedience, the gift of the Holy Ghost, knowing well that, if in possession of the spirit of God, they will have a continual monitor to all manner of righteousness, and which will prompt them to do all things well pleasing in the sight of God, and they cannot sin (willfully), because they have been born of God.

The spirit of man in his natural state is prone to evil, but if he receives of the spirit of God to control his natural spirit, and lives under its influence and guidance, he will be continually conscious that all evil is grieving unto that spirit, and he will seek to walk in all manner of holiness before the Lord. EDITOR.

EXTRACT OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Having received a communication of late, by letter, from President Brigham Young, of Nauvoo, I wish to make a short extract from the same for the benefit of the elders and Saints, abroad in this country, and am happy to find that it is in accordance with our own views, feelings and teachings, which we have presented before the Saints in this land, especially that part which relates to laws and governments, his remarks upon that subject are as follows:—"It is a part of our religion to support any government, wherever we may be, that will protect us in common with other citizens; for to this end governments are instituted; and, as England has ever been true and faithful to us, as a people in common with others, the elders cannot be too particular to enjoin on all the Saints to yield obedience to the laws, and respect every man in his office, letting politics *wholly, entirely, and absolutely* alone, and preach the principles of the gospel of salvation; for to this end were they ordained and sent forth.

* * * * * * * *

The stones are in rapid progress for the new font. The wall for the foundation of the pickets or railing around the Temple Block, and the block west of the Temple (to be in one) is also commenced. The bricks are making for the Nauvoo house; 140,000 feet of pine timber was received last Saturday for our public buildings; another raft is expected soon, and we anticipate they will all be enclosed early in the fall. Immigration has been greater than usual this season: perfect peace and union prevail. It is also a time of health. * * * We have thought it might be very agreeable to the feelings of the English Saints to furnish a bell for the temple, if this is their pleasure, you can forward it the first conveyance, and we will have it hung as the building is going up. We are but little acquainted with the weight of bells: we have thought of 2000 lbs. weight, but we leave this to your judgment. We want one that can be heard night or day.

We forward you with this in a package, a letter of attorney, constituting you an agent to transact all necessary business for the church in the United Kingdom of Great Britain, and on the continent of Europe.

Wishing you every blessing, we subscribe ourselves your brother in Christ.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

I wish, now, to make an appeal to the hearts and minds of some ten thousand of my brethren and sisters that reside in this land, by asking you the question, 'if you are willing to bring your tithes and offerings into the storehouse of the Lord, sufficient to purchase the *mouthpiece* or bell for the temple of the Lord?' my faith is that your answer will be "*yes*."

It is justly due to the Liverpool branch of the church to say that, they not only say "yes" to a bell, but they also say, "ADD A CLOCK TO IT," and we will not be behind on our part. This is honourable indeed, and I have no doubt, but that, it will meet the feelings of the churches generally, and be pleasing unto them to prove that their tithings and offerings have been laid out to purchase a bell, that when they hear the sound thereof (which may it be the case) they may rejoice that it is the product of their own offerings to the temple of the Lord.

All the churches abroad that will assist us in this thing, will please to forward their donations to me, at Stanley Buildings, Bath Street, Liverpool, with their names and amount of tithings, &c., which will be carefully recorded in the Temple Book, and afterwards transferred to the Book of the Law of the Lord in Nauvoo.

WILFORD WOODRUFF.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Brother,—In conformity with the recommendation of our beloved brother Woodruff, we held our day of fasting, humiliation and prayer, to our Heavenly Father, as enjoined upon us on the 27th ultimo, when the brethren and sisters assembled at four o'clock in the morning, in the Music Hall. After opening the meeting with singing and prayer, our dear brothers Marsden and Clements preached to us on the subject of things pertaining to the kingdom of God in the last days; reverting particularly to the cause of our being called together on the anniversary of the memorable (to us as Saints) 27th June, 1844, when two of the best men that, we believe, have lived since the days of St. Paul, were martyred for the cause of truth; whose blood, like that of Abel, cries aloud for vengeance—and will ere long be visited as John the Revelator declares, vi. chap. 9, 10, and 11 v.:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And white robes were given unto

every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled.

These things to us as a people, have an effect unknown to those who have not yet entered the covenant which God has made with man in the last days. We look seriously upon St. Paul's words to Timothy, iii. chap. This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a *form of Godliness, but denying the power thereof*; from such turn away. Yea, and it shall be said of such by and bye, as Paul to Timothy declared,—But they shall proceed no further "for their folly shall be manifest unto them as James and Jambres was, who withstood Moses the prophet of the Lord."

We also assembled at half past seven in the evening, and having opened our meeting as usual with singing and prayer, brother Marsden preached an impressive sermon from Paul to the Hebrews, ii. chap. 3rd v. "How shall we escape if we neglect so great salvation," when a delightful feeling pervaded our assembly. A collection was made of the estimated savings of the brethren and sisters assembled by their fast, and the same was appropriated to the wants of the poor. Many of our dear brethren and sisters are daily pleading with their heavenly Father to open a way for their gathering to the land of Zion, which they long to do, in obedience to God's command in the day in which we live.

Your's very truly,

Liverpool, July, 1845. THOMAS WILSON.

OUR PUBLICATIONS.

Will the elders over the conferences and branches of the church, and all our agents abroad, lay before the Saints the necessity of each family obtaining a copy of the Doctrine and Covenants of the church, as far as they can do so, for it will be a great benefit to them. Each agent ought to have some on hand to supply any person that wishes for them, either in or out of the church. I hope no agent will keep them locked up or hid, for fear some one should see them. Also the STARS should be circulated as extensively as possible to the church and to the world, for it is the medium through which we communicate teaching and instruction to the churches when we cannot be present ourselves. We do not intend the STAR to be an uninteresting publication to our readers. We have still Books of Mormon, Hymn Books, Voices of Warning, O. Cowdery's Letters, and other works on hand, which are of interest to the church and public; and, among others, I wish particularly to mention the fourth and fifth volumes of the Times and Seasons, several hundred copies of which are on hand, edited by elder John Taylor, of Nauvoo; the fifth volume is not quite complete, but we expect the remaining numbers soon. The fourth volume is complete, containing the trials of Joseph Smith, the Prophet, before the courts of justice, the history of the church, and the unparalleled persecution of the Saints. The work will not be reprinted, and when the numbers on hand are disposed of, more cannot be obtained. Each volume contains just double the matter there is in a volume of the STAR, price eight shillings per volume. Any agent that can dispose of any of the Times and Seasons, will forward a notice of the same in the order to elder Ward, and they can be supplied.

WILFORD WOODRUFF.

I wish to say to all the Saints and officers throughout the land, that I have carefully perused an article published in the last STAR, entitled "Fragments of an Address. By P. P. Pratt." And it is strictly in accordance with my own views and principles, and I hope that all the elders, officers, and Saints, over whom I am called to preside, will consider the address made to them, and will act accordingly. Let no officer, or member of the church pretend to present any principle to any person whatsoever, except it accord with the principles of the gospel of Jesus Christ, with righteousness, truth, and virtue.

WILFORD WOODRUFF.

Latter-day Saints' Millennial Star.

JULY 15, 1845.

THE present number of the STAR is characterized by two articles, which, however unimportant to the world at large, are to us of the highest interest, viz., the laying of the Cap-stone of the Temple, and the acquittal of the murderers of Joseph Smith. The first is a proof of the unwearied assiduity and faithfulness of the Saints, in the midst of privation, toil, and persecution; and the other an evidence, and an unfailing one, of the undying hostility of the world against the people of God. And while we rejoice greatly at the nearly approaching completion of the Temple, and anticipate the glorious results arising therefrom, we also rejoice that the decision of the court has been that the murderers of the Prophet are "not guilty." We feel a satisfaction in this which we know not how to express. The decision of an earthly court has been made, and by it the murderers are exculpated from all punishment; and it is now made manifest that the servants of the Lord fell as did the saints of old. The decisions of earthly tribunals justify the deed, and bid the perpetrators thereof go free. It is therefore now left in the hands of the judge of all the earth, and he will avenge his own elect, and we can confidently entrust all things unto him.

SIGNS OF THE TIMES.

FIRES IN MAINE.—In one week in Maine, at Damariscotta some twenty five buildings *dropped* down by fire. At Wiscasset three or four buildings. At Goshum one building. At Saccaroppa one factory. Verily fire is a hot master. There was also a fire at Perryville, Ala, about the same time which consumed every house in it save one.

FIRES.—There was a great fire at Newbern, N. C. week before last. Loss more than 50,000 dollars. There was also, about the same time a fire in Norwich city, which destroyed several buildings. There was also about the same time, a great fire in Toronto, Canada. The loss is said to be very great.

BRESLAW, JUNE 14.—On the 9th instant, the village of Alt Berun was almost wholly destroyed by fire, only a brewery and two small houses having escaped. Two sick females and eighteen children perished. Nearly all the houses were constructed of wood.

SEVENTEEN HOUSES BURNT DOWN.—Last week a fire burst out at Southmolton, Devonshire, and burnt with great fury for several hours. Notwithstanding three engines were quickly on the spot, no fewer than seventeen dwelling-houses were entirely destroyed and others partially so, and many others unroofed.

ONE HUNDRED PEOPLE KILLED OR WOUNDED BY THE FALLING IN OF A CHURCH ROOF.—The commune of Albe (Rhone) has been thrown into the utmost distress by the following frightful event:—Sunday, June 8, being the *fete* of St. Medard, the parish church was filled with the inhabitants of the village, and the cure had just begun his sermon, when the roof of the church suddenly fell, covering the people as with an iron mantle. The scene was terrible, upwards of two hundred persons being hidden beneath the ruins. Fortunately, the cure and two other persons, at the end of the church, escaped, and they immediately ran to a timber-yard, close by, and seizing axes, succeeded, by the aid of some other persons, in extricating a number of victims to this deplorable calamity; many however, had perished, crushed by the weight or suffocated by the pressure, and but few were without some injury. The cause of the accident is unknown.—*Gazette de France.*

DESTRUCTION OF THE ACADEMY OF FINE ARTS, PHILADELPHIA.—On the night of the 13th of June this establishment was consumed by fire, an event that is ascribed to the act of an incendiary. It ranked among the first institutions of the country. The *North American* says upon the subject:—"We have the lamentable intelligence to communicate that the entire contents of the antique gallery are destroyed, and works of art, which, a few hours since, excited the admiration of the world, are now a mass of worthless ruins. Among these were casts of the most excellent of the ancients, and the most distinguished productions of modern times. Scarcely a fragment is preserved. In the Rotunda, Gilbert Stuart's full-length portrait of Washington was saved with some little injury, the canvas being torn and frayed. When this work was rescued from the flames we never heard such a gladsome shout sent up as rent the air. It showed, indeed, that he was the first in the hearts of his countrymen. West's 'Death on the Pale Horse,' Haydon's 'Christ's, Entry into Jerusalem,' and Alston's 'Dead Man Restored to Life,' were preserved but with little injury. In the Director's room there was sad havoc.

TERRIBLE CONFLAGRATION AT QUEBEC.—A terrible fire occurred at Quebec, on Wednesday, the 28th ult. A letter of that date gives the following particulars:—"The *Quebec Gazette* will not be published to-day, the hands being all absent at the fire which occurred at Mr. Richardson's Tannery, in Valler's suburbs, about noon, and has already spread over nearly all St. Roch suburbs. A population of about ten thousand souls will be without house or home to-night, having lost almost every thing; so rapidly were the flames driven by a strong westerly wind among houses mostly of wood. Fortunately, a shower, which has just fallen, will prevent the fire from taking on the shingle roofs, in St. Paul-street, and the Lower Town—the sparks being carried quite over to the river and along the ramparts." We (*New York Herald*) learn from other sources, that, when the fire commenced, the wind was westerly, but about one o'clock shifted, carrying the flames in an opposite direction, and in a line with the General Hospital; in one hour all the streets on the right towards the city were consumed, as far as the Queen's Wood Yard, including the block of houses on the south, and as far as Clearihue's bakery. Half an hour more and St. Charles-street, north and south, St. Paul's market, and the square, were consumed—the fire extending to M'Callum's brewery, including Lloyd and Lepper's, Dinning and Co's, and M'Callum's wharves. At half-past four the fire continued to rage, the wind blowing from the north-east—the houses inside the Palace-gate, including the Engineer's office, Artillery Barracks, in imminent danger—the Powder Magazines by no means safe, and burning shingles being blown into St. John-street. We have not heard of any lives being lost, but the misery which must ensue from so dreadful a calamity—of the extent of which we are still ignorant—cannot be exaggerated. The following is from the *European Times*:—"Between 1500 and 2000 houses are supposed to have been consumed, and it is calculated that 12,000 persons (one-third of the population) are this day houseless. Most of those people have lost their all, the rapid advance and sudden capricious directions taken by the flame, not only rendering it impossible to save any portion of the property in the dwellings, but in a vast number of instances barely allowing the inmates sufficient time to escape. The church in St. Roch's is in ashes. The convent is saved. St. Peter's chapel is also burnt. The large brewing establishments of Messrs. Lloyd and Lepper and M'Callum are consumed, and the line of wharves from Munn's to the one at the foot of Hope-hill. On these were an immense quantity of deals, which were all consumed. At this point the fire was arrested by throwing down the piles of deals, and, on the town side, by blowing up two houses. This operation was conducted by Lieutenant Colonel Warde, of the Royal Engineers, and some of the officers and men under his command. Two Methodist churches were also burnt. The Artillery Barrack was three times in danger. A general meeting had been called, attended by 3000 persons, at which between £3000 and £4000 were collected on behalf of the sufferers. At Montreal steps were being taken to aid the unfortunate persons who have lost their all by the calamity. The most painful event was the destruction of the hospital, to which, as being considered entirely out of the reach of the conflagration, numbers of sick persons of all classes were carried: the building became ignited by the flakes of fire carried from a distance by the wind; the unfortunate inmates, unable to help themselves, perished miserably. The loss of life, according to one of the accounts, exceeds one hundred persons, and the loss of property is said to be above £750,000. Eighteen schooners were burnt at the Palais. 'Nothing left,' says one of the letters from the scene of conflagration, 'from where you begin to descend Cote les Bras at Tourangeau's, running down the large street towards the Marine Hospital; every thing on the right until you reach the water, thence to the two distilleries, M'Callum's and Lloyd's, these included, is destroyed the fire ending, or rather being arrested, at the point where the roads St. Paul-street and Hope-hill diverge. The loss in round numbers cannot be easily ascertained, but half a million will not cover the losses, nor perhaps £750,000.'

THE TENTH PLAGUE.

BY EDWARD W. COX.

There was a cry in Egypt, and the voice
Of wailing, and the audible throb of fear,
Came floating on the sluggish wings of night,
Rending the pall of darkness, and afar
Waking the drowsy echoes from their sleep
In the dim distant mountains, and the caves
Sent back the sound. The lonely traveller,
With eye imploring, on heaven, in vain,
Gazed in mute awe, seeking some welcome star,—
In vain;—the sentinels of the night had veiled
Their silent watch-fires, and the crescent moon
Had flung a misty mantle o'er her charms;
No solitary light-ray through the sky,
Hope beaming, streamed benignantly, the gloom
Gilding with golden light,—save when at times
A meteor fled athwart the firmament,
And having brightly beamed a moment there,
Perished in deeper darkness.
Some there were
Who whispered of an angel form that waved
A fiery sword, and the blue light'ning flash
Came as he waved, and thunders from afar
Pealed sullenly;—and scattered rain-drops, huge,
Heavy and chill, commingled oft with hail,
Fell from the embattled clouds, that snatched the hues
Of the angelic messenger, to paint
Their rugged brows, and all the heaven glared out
With an unnatural splendour, and a glow
That was most fearful;—then a cry went up
From every city, palace, hamlet, cot,
Wherever was man's habitation, came
A direful cry that went to heaven, and rocked
The mountain clouds, and in their fiery vault
Unnumbered echoes caught the cry, and back,
With mingled thunders, hurled it to the earth.

The vulture from his rock-built eyry then
Screaming uprose, and through the gloom soared he,
Hailing his prey from far; the hyena heard,
Where in the desert sands he roving kept
His wonted vigils, and more nigh dared then
To seek the city, and await his feast.
The sleeper woke astonished, and in fear
Upstarting smote his breast—and seemed to doubt
If it were not a hideous dream—and dread
Of ills impending came upon them all.
Yet were there some who still unconscious slept,
And whom the cry woke not. Why slumbered they
So heavily?—And some there were who stirred
As they would burst the bonds of sleep, and then
Were still again. Why did not they arise
To look upon the horror of the night?
Weak age and helpless infancy arose,
Yet there were some—the young—the beautiful—
Yet there were some—the good—the pure—the bright
Youth promise into manhood blooming—fair
And gentle virgins in their innocence—
Babes on the mother's bosom—who lay then
Unconscious of the cry that rose around.
There in their several homes they sweetly slept,

Fearless and motionless, nor wept nor wailed,--
In the tranquillity of rest slept they.

In sooth, 'twas passing strange that they alone
Slumbered when others waked; and, yet more strange,
It was the first born—the fond father's hope—
The mother's dearest one, in every house,
That opened not its eyes upon the night;—
In sooth, 'twas passing strange.

But morn, at length,
O'er the black turrets of the mountainous clouds
Sullenly climbing, looked upon the earth,
Cheerless and sunless; yet with pleasure hailed,
And hope, by the sad watchers of the night,
Who long with straining eyes in the eastern heaven
Had watched her coming, though protracted long,—
So, sluggish Time flies over misery.
At length she came, and pallid cheeks looked up
And wore a hollow smile,—and sunken eyes
Gazed round in vain for those they loved, and saw
That they were not with them.

"It must be so;--
They slumber still."

Then sought they the lone couch,
And looked upon the sleepers; they were pale—
But they that looked on them were paler still,
There was no other change, for tranquilly
Reclined they on the pillow, motionless.
"How sweetly sleep they!"

Then did love incline
To kiss the cheek it loved; but as it met
The unconscious lip, back started it, and cried—
And straightway one great cry again went up
From all the land of Egypt, for that sleep
Was the cold sleep of death.

NOTICES.

The fine ship "Elizabeth," Captain Hasty, will sail for New Orleans on the 20th August. Any wishing to avail themselves of the same will make early application, addressed to Reuben Hedlock, Stanley Buildings, Bath Street, Liverpool. Another ship is expected to sail on or about the 10th of September.

We feel under the necessity of again adverting to a subject which we have before touched upon, and which we are sorry to have to notice again; namely, individuals publishing pamphlets, or hymns, or anything else, without apprizing us of the same. The honour and respectability of the cause we feel ourselves in duty bound to watch over, and we cannot consent for publications to be issued, however small their magnitude, or whatever motive calls them forth, that are calculated to bring into contempt and ridicule the Saints of the Most High. We do therefore hereby forbid the publication of any subject that has not in the first place been submitted to the inspection of the Presidency of this land, and received their approval. By order,

WILFORD WOODRUFF,—REUBEN HEDLOCK,—THOMAS WARD.

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MILLENNIAL STAR.

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A VOICE OF WARNING.

INASMUCH as many in different ages, and especially in modern times, have seen fit to publish and proclaim what they thought necessary to warn mankind of their mortality, and direct them how to be prepared for eternity; so we also feel obligated to publish to the world a plan of salvation, by which mankind may escape the wrath of Almighty God, and have an inheritance hereafter among the sanctified.

And while many addresses, though containing much truth, have been mixed up with error (being the dictation of man's wisdom, and the result of his judgment of the mind and will of God), we assert that what we would here communicate as the plan of salvation, is not of the flesh, nor of man, but of the will of God—that it is true—the only true.

Start not, gentle reader, at the boldness of our assertion, nor think that we rashly and unadvisedly make light of the judgments and efforts of others, but suspend your sentence while we plead our cause, and prove the truth of what we have stated.

We feel with you perhaps, that there is no subject so important, or which ought to call forth the attention and earnest solicitude of all living so much as that of salvation, or the preparation of man while in this earthly tabernacle for the world beyond the grave. And most assuredly that system which can throw most light upon the unknown future, and which proves itself the best adapted to fit us for the same, ought to have the greatest claim upon our attention.

But again, were we about to leave the place of our nativity to seek for our future residence in some foreign clime, we should certainly be anxious to become acquainted with the same, and to know how we should render ourselves fitted to secure, when there, the greatest amount of happiness. And more than this, we should rationally conclude that information from the inhabitants of that land, from those who long had dwelt there, would be most calculated to enable us to prepare ourselves for the journey, and for the possession of our inheritance on our arrival. So also must it be in relation to the world to come, and to our being prepared for the important change that awaiteth all mankind.

Be not then surprised when we state, that what we have to reveal of eternal things, and of the preparation necessary to enter thereon, is not of man, the stranger to eternity, and the mere dweller on this earth; but that it is of God, that it is from direct revelations from the eternal world, and you will no longer wonder that we have asserted it to be the true—the only true.

We shall suppose ourselves, generally speaking, addressing professors of religion, or at least those who believe in the old and new testaments, which obtains in christendom as the acknowleged word of God. And as to the sceptic in religious matters, we fear not his criticism if a man of truth and of integrity, for there is that in the glorious system of salvation which commends itself to the judgment of every honest heart.

We would remark as a great general principle of truth, that mankind are fallen by sin, and are in a state of alienation from God; that Satan ruleth in the hearts of the children of disobedience, that he is the prince of this world, and mankind have been long subject to his dominion.

Let us now consider what God hath done to deliver man from the thraldom of Satan, and to restore him to his favour and family. In the first place he hath sent his Son, the only-begotten of the Father into the world, in the likeness of man, to die—to redeem mankind from the consequences of sin; he was made subject unto death and the grave, but he hath burst the bonds of the tomb, hath triumphed over death, and hath ascended upon high to his Father's right hand, and hath thus made a way of escape for all who will walk in his footsteps.

Let us now consider the path he chose, and the precepts and commandments which he hath given. We find that before the commencement of his public career as a teacher of men, that he sought out the great forerunner (whom the Father appointed to go before him, to bear testimony of him, as the Lamb of God that taketh away the sins of the world) in order that he might be baptized of him in Jordan, by which act he might make manifest to all, the necessity of fulfilling all righteousness.

And here let us observe minutely what transpired on that memorable occasion. On his application to John for baptism, the prophet hesitated to administer the ordinance unto him, exclaiming that he had need rather to be baptized of the Saviour; but on his declaration that it became him to fulfil all righteousness of which the act of baptism was a portion, he suffered him to be baptized.

What a lesson is here given to the self-righteous, whose estimation of their own holiness justifies them in the rejection of the plain commandments of God. If the Son of Man, who was without sin, saw it necessary to render obedience unto the ordinance of baptism, how much more the necessity of its observance by the holiest and purest amongst mankind.

But further let us examine what were the principles which his immediate followers were taught to lay before mankind, and see if they were not in strict accordance with the example of their Great Master.

But we would first remark that, on the Saviour coming up out of the water, the heavens were opened, and John saw the Spirit of God descending like a dove and lighting upon him. Thus was the Saviour confirmed with the Holy Ghost by the Father himself, there being no one holding the keys to administer in that holy ordinance, while with his own voice he proclaimed the Saviour as his beloved Son, in whom he was well pleased.

Here then we find the intimate connexion between the ordinance of baptism and the acknowledgment of the Father of the relationship of such as are in sincerity obedient thereto unto himself.

But in order that we may be judged aright in regard to those who follow the Saviour in this matter, let us now refer to his teachings and those of the apostles on this subject. We must here direct the reader to the third chapter of John's gospel, relative to the teachings of the Saviour to Nicodemus. And we would that we were able to convince all who read, of the weight and importance thereof. The declaration of Jesus to this ruler of the Jews was, that we must be born again, and that we must be born of water and of the Spirit, in order to enter into the kingdom of God. And that this birth was not the device of the flesh, but of the Spirit; for all mankind had been born naturally of the flesh, but that this birth of the Spirit was one of necessity arising from the alienated condition of mankind. This is also beautifully illustrated by the apostle John, in the first chapter of his gospel, where he declares that Christ came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe on his name. And that this privilege was attained by a birth not after the will of the flesh, but we would add rather repugnant thereto as too humiliating; neither was it devised by the will of man, but of God. And here let us reflect for a moment, ere we proceed further. Has God so loved the world as to give his only begotten Son to die for us; and has the Saviour willingly acquiesced to the decrees of his Father whatever sufferings it might involve; and shall man lightly treat this great law of adoption, and rejecting the counsel of God in this matter, give heed rather to the teachings of man, who will tell him it is of no avail?

In the last chapter of the gospel by Luke, we have a narrative of an affecting

interview between the Saviour and his disciples (after his resurrection) when he opened their understandings that they might understand the scriptures, and see that all things must be fulfilled that were written in the Prophets and in the Psalms concerning him; that it was written of him—and that it behoved him to suffer and to rise again, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; but in connexion with this declaration he commanded them to tarry in the city of Jerusalem until they were endued with power from on high, by the reception of the spirit, the promise of the Father.

Let us now examine how these servants of the Lord fulfilled the mandate of their master who led them out as far as Bethany, and was then parted from them and carried up into heaven. We find that they returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God. And when the day of Pentecost was fully come, they were all with one accord in one place, looking for the expected blessing, when suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. In contemplating the economy of redemption how many things even from our familiarity with the scriptures are we apt to overlook; for instance, the necessity of being called, ordained, and qualified by authority and power from on high in order to go forth and proclaim the gospel of salvation; yet how different from the qualifications deemed necessary in modern times. And again, the first manifestation of the outpouring of the Spirit upon these men of God was by the gift of tongues, a subject too frequently of ridicule amongst modern divines. But to resume our subject after this digression, let us consider that these men so qualified, so endowed, and under the influence of such a teacher as the Spirit of God, would go forth at least to speak the plain unvarnished truth, and teach mankind the great means by which they might be saved.

It cannot be supposed that they would use indefinite or evasive language, which men could by no means understand, and which should cause mankind to dispute and quarrel for ages about its meaning, unless it arose from their own desire to pervert truth; but on the contrary, impressed with the responsibility of their high calling as ambassadors of Christ, they would seek to use the language of simplicity, and knowing too the true position of the people, they would direct them to those things necessary for them to attend to, in order to be introduced into the kingdom of God.

Behold them, then, on the day of Pentecost, after bearing a faithful testimony to Jesus of Nazareth, whom the people had crucified, being both Lord and Christ, directing the inquiring multitude what they must do to obtain remission of sins and the gift of the Holy Ghost;—and what was it? In reply to the important question, "Men and brethren, what shall we do?" We find this answer given, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Shall man, then, we ask, ever presume to give any other reply to the same question? or, shall they intimate that the apostles, under the immediate inspiration of the Spirit of God, would err in their answer?

Here, then, is the great secret of adoption into the kingdom of God:—here is the birth not of flesh, nor of the will of man, but of God. And how aptly adapted for the consideration of fallen nature, laden with sin, and desirous to be relieved therefrom, and enter into the kingdom of God, —called upon to be baptized in the *name* of Jesus Christ for the remission of sins, thus acknowledging him, as the Father acknowledges him, as the atoning Saviour of the world, following his footsteps in this holy ordinance and confessing the power of his name. But the remission of sins alone was not all that was promised on obedience, but that they should receive the gift of the Holy Ghost the Spirit of God. And here commences the new life of the servant of the Lord.

By baptism, in the name of Jesus Christ, obtaining remission of sins, and arising from the watery tomb to imbibe the spirit of God, and be thus quickened into new creatures under its life-giving and purifying influence. And allow us now to make

a few reflections on the reception of the Spirit of God; what must be the result of being in possession of such an in-dwelling monitor? Must it not excite to purity, to virtue, and to holiness? Must it not bring intelligence and knowledge to the understandings of the happy recipients thereof? And is it not evident to all, that without it we never can become the children of God?

Even as by our natural birth we became the sons or daughters of our earthly parents, so, by being born of water and of the Spirit, we become the children of God.

But one word with regard to how the Holy Ghost was communicated to those that were baptized for the remission of sins; it was not by the heavens being opened, and the Spirit descending like a dove, as at the baptism of Christ: neither was it as when the apostles were assembled on the day of Pentecost; but the Saviour having delegated the power and authority which he possessed unto his followers, it was communicated by the laying on of the hands of the same.

Thus we find in the eighth chapter of Acts, when Philip had gone down to Samaria, and when many believed and were baptized—both men and women—the apostles, Peter and John, were sent unto them, and they laid their hands upon them, and they received the Holy Ghost. So, also, we read in the nineteenth chapter of the same, when the disciples were baptized in he name of Jesus Christ, Paul laid his hands upon them, and the Holy Ghost came upon them, and they spake in tongues and prophesied.

Thus, then, were the Saints of old confirmed, and their membership ratified by the laying on of hands for the gift of the Holy Ghost.

But now let us inquire what were the results of this gift, and how it was manifested amongst those who thus entered into covenant with God.

The declaration of the Saviour, when giving his commission unto his disciples, the commission to go and preach the gospel to every creature (as recorded in the last chapter of Mark) was that, he that believed and was baptized, should be saved, but he that would not believe should be damned. And these signs should follow them that believe: "In my name," said the Saviour, "they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover."

Here are glorious evidences promised of the enjoyment of the gift of the Holy Ghost, and do we not find them realized? The apostles and others were endued with these powers, as it was manifested on the day of Pentecost, and through their subsequent career, as almost every page of the Acts of the Apostles bears testimony. But again, the apostle Paul reasons with the Corinthians, in the twelfth chapter of his first epistle, on the necessity of these gifts and blessings being in the church, and that they were all needful, as qualifications of the different members of the body of Christ, in order that it might be perfect and complete. And more than this: let us a little further contemplate the position of the church of Christ in that day. They had the heavens opened unto them, they received knowledge and instruction by the voice of the Spirit, by the ministering of angels, by the Spirit of prophecy, by the gift of tongues, and of interpretation, even as it pleased their heavenly Father to grant them; and with so glorious a means of intelligence, who can doubt that they were not fitted to enter upon eternal things. Such as we have written, though very imperfectly, was the religion established by Jesus Christ and his apostles, and enjoyed by the christians of that day, and such it is at present.

Not resting upon the theories and systems of men, but on immediate and divine revelation for its origin, its ordinances, and precepts, and for the glorious hopes which it inspires of eternal things.

Reader, we feel only to have entered upon the threshold of a great and all-important subject to the eternal interests of all mankind.

We have endeavoured to consider the true condition of man in his natural state, and what God has effected for his redemption and restoration, and how he is to realize the blessings arising therefrom; and, we now exhort our readers, for a short time to lay aside the precepts and teachings of men, and, inasmuch as they believe in the scriptures, to search and examine, and see if these things be not so.

We cannot close this subject as one that is merely theorizing, or guessing at matters, in order to form a system or a creed; but as one duly called and ordained to make known the great work of God, we ask you that read, and they that hear, to hearken diligently to these things; and asking God for wisdom, to go forth and render the obedience of faith, and prove God for yourselves, and the power of the gospel of Jesus Christ, warning you that the end is nigh, when the systems of men shall be overthrown, and the judgments of God be poured out upon the nations of the earth.

We have headed these remarks as a *Voice of Warning*, and as such they will prove, bearing with them a savour of life unto life, or of death unto death, unto all that hear them. God will not be mocked, neither will he be held in derision with impunity, and they that receive whom he hath sent, receive him, while they that reject them, reject him.

The Lord is merciful and slow to anger, but his spirit will not always strive with man,—his great purposes must be accomplished,—his people must be gathered and Zion be established, and blessed shall they be who listen to the warning voice, and flee for refuge to the hope set before them in the gospel.

We are fully aware that in the foregoing remarks we have treated only of the grand introductory principles connected with the kingdom of God, and that there are a great variety of subjects in connexion with the work of the Lord, in the last days, of great interest.

It is, therefore, more than probable that, as time and other engagements will permit, we may follow this with a statement of the origin and coming forth of the Book of Mormon, as also, the great subject of the Gathering of the Saints in the Last Days, and the Coming of the Son of Man, &c.

EDITOR.

THE VOICE OF PROPHECY.

BY THE REV. CHARLES WILLIAMS.

"Truth is strange,
Stranger than fiction.

(*Concluded from our last.*)

Having at length reached Sapha, the procession stopped. From that noble eminence the eye beholds an extensive and delightful scene. Industry has triumphed over every physical disadvantage, and covered the lime-stone rocks and stony vallies of Judea with luxuriant plantations of figs, vines, and olives. For ages the whole surface of the hills has been overspread with gardens, rich in all that is beautiful, fragrant, and delicious; and even the most sterile mountains have had soil accumulated on their sides, and rival the most promising spots in the abundance of their produce. At the foot of heights which terminate for a space a mountainous tract, Sichem appears luxuriantly embosomed in the most delightful and fragrant bowers, and partially concealed by the stately trees which encompass the bold and beautiful valley, from which arises this metropolis of an extensive country. Beyond this, Thabor raises its head, lofty and alone, from one side of the great plain of Esdraelon, the frequent encampment of Arabs, whose tents and pavilions of all colours, surrounded by horses and camels, some in square battalions, others in circular troops, and others again in lines, present a spectacle resembling a vast army, or the siege of a city.

From a scene thus imposing, the eyes of Jaddua and those around him were now diverted by different objects. Already could they discern the troops of the all-conquering Macedonian, who, with their leader, anticipated a slaughter like that in which their hands had just been imbrued. Every heart was impelled by the same feeling—a hatred bitter as death swallowed up all other emotions, and the thirst of wolves or of tigers seemed likely to be slaked only by a lake of blood.

Alexander, observing the procession of the Jews, dismounted, and advanced to the front of his troops; but amid the astonishment, dismay, and disorder of his legions, he no sooner recognized the High Priest by his magnificent dress and the

sacred name on his brow than he fell at his feet in profound homage, and, then, rising from the earth, saluted him with the deepest veneration.

Indignant at this act of submission, Parmenio exclaimed, "Does the sovereign, whom all adore, thus yield what it is his universally to claim?"

"Knowest thou then," replied the monarch, "the object of this reverence?"

"Surely," rejoined the favourite, "this Jewish Priest is he."

"He is not, Parmenio," said Alexander,—"thou hast yet to know that when I was at Dia, my mind fixed on the Persian war, and revolving the means for the conquest of Asia, this venerable man, thus attired, appeared to me in a dream, charged me to banish fear and to cross the Hellespont, and declared that God would march at the head of my legions and grant me a splendid triumph. I therefore adore the Divinity in the person of his priest."

Having given this reply, Alexander embraced Juddua and all his brethren, and proceeded in the midst of them towards Jerusalem; while, as they advanced, the High Priest could not restrain the glowing language of his ardent spirit, resembling that which fell in after days:

Behold the temple,
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of Heaven! It stands before us
A mount of suns, fretted with golden pinnacles,
The very sun, as though he worshipped there,
Lingers upon the gilded cedar roof,
And down the long and branching porticos,
On every flowery sculptured capital
Glitters the homage of his parting beam.

Alexander felt the appeal; and as soon as the sacred edifice was entered, he inquired how he could present an acceptable offering; the delighted priest directed him to the ritual of Moses, and that day the holocausts of the Macedonian were consumed on Jehovah's altar.

No sooner was the last sacrifice presented, than Jaddua took the sacred rolls from the golden ark, whose tissued curtains hid them as in a sanctuary, from every casual eye, exclaiming, "There are other visions, O, king, than that of Dia;—visions which only ask a steady gaze to reward him who looks with heaven's own beams."

"To whom were they given?" asked Alexander, whose romantic spirit instantly lighted up his strongly marked countenance with a lively expectation.

"To one of Israel's seers," replied the priest, "Daniel by name; he beheld them in the splendid palace of Shusan; and as he trod the flowery banks of Ulai's river."

"Command him then instantly to appear," cried Alexander, "and let him tell his dreams."

"Thou canst not gaze upon him," said Jaddua, "the holy prophet of the Lord rests in peace: his ashes are in Babylon, but his spirit delights itself in the presence of God, with Abraham, and Moses, and all the redeemed of Israel:—But in this roll, immaculate and incomparable, he has traced them all with a hand as unerring as his lips."

"How knowest thou this?" inquired the Macedonian.

"The dew of heaven cannot bless one spot with fertility and curse another with barrenness," said the priest, neither can he to whom God gives the words of truth write or utter falsehoods. Daniel was a prophet highly favoured. When Nebuchadnezzar, Assyria's monarch, had a dream, which departed from him in the confusion of his mind, and the astrologers, soothsayers, and magicians of his court, though threatened with death in case of failure, could not reveal it, Daniel, at that time, one of the children of the captivity, described all he had beheld; and was raised as his reward to honour and dominion. When, too, Belshazzar was feasting with a thousand of his lords, a mysterious hand came forth and wrote over against the candlestick, upon the plaster of the wall of the king's palace, some words in letters of light; but none could decypher them, till Daniel read in them the doom of the idolatrous prince, and received for his interpretation, the satrap's scarlet robe, the chain of purest gold, and the dignity of third ruler in Chaldea's

realm. Besides, an angel came to him, even Gabriel, chief of the heavenly hosts, and revealed all that should take place in the latter days; and if"——

"Enough! enough!" said Alexander, hastily, "I'll hear thy oracle."

"He looked," resumed Jaddua, "on a stormy and tempestuous sea, the sign of a world of strife, and from it four beasts arose. The first was like a lion, having eagle's wings,—but its wings were soon plucked."——

"Of what was this the symbol?" asked Alexander.

"Of the kingdom of Babylon," replied the priest, "whose conquests were rapid as the eagle's flight when hastening to its prey: the spirit and arms of Nebuchadnezzar raised it to the pinnacle of its glory in a few short years; but when this prophecy was uttered its mighty opponents were tearing away its power as the feathers are torn from the wings of a bird. The second beast was like a bear—the emblem of a proud, haughty, vindictive, cruel race.—"

"Ah! I see—the Medes and Persians—the revellers in blood,"—shouted the elated Macedonian.

"The same," rejoined the priest, "but mark!—the third beast was like a leopard having four heads, on its back were the wings of a fowl, and to it was given dominion—thus denoting one of little stature but great courage, whose triumphs accumulate as the wind heaps up the sand of the desert, or as the cloud, like a man's hand, gathers the vapours from every quarter when it has arrived near the zenith, till they overspread the sky;—and who will yet combat with a mighty king and compel him to lick the dust—one—"

"Alexander is the leopard and Darius is his prey," said the monarch; "but has the seer other signs?"

"He has," answered Juddua, "Daniel beheld, in vision, a ram which pushed westward, and northward, and southward, so that no beast could stand before it; and this, the angel declared, was the type of the Medes and Persians, who urged their conquests to the Ægean Sea, and the bounds of Asia in the west, subdued the Armenians and Cappadocians in the north, and conquered Egypt in the south; but a he-goat came from the west, having a notable horn between its eyes—and

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"A he-goat say you, priest?" inquired the monarch, with great eagerness,—"a he-goat is the very sign of the Macedonians! Was not Caranus, going with a multitude of Greeks to seek a new abode, required by the oracle to take the goats for his guide? Did he not follow a herd, flying from a violent storm, to Edessa? Did he not fix there his seat—make the goats his standards—and call his people Ægeadæ, and his city Ægeæ, after their name? And is not Roxana's son called Alexander Ægus? But the horn—what means the horn?"

"It is the sign of the great king of Macedon," answered Jaddua, "who is described as contending with the goat."

"He did so," interrupted the monarch, "at the Granicus, and tore from his grasp the richest trophies! Did he not defeat him again in the narrow passes of Cilicia—and will he not tear the crown from his head, and break the staff of his power?"

"He will," replied the priest, as he rolled up the record, and covered it with its gorgeous and golden-fringed mantle; but as he was about to replace it in the ark, Alexander asked if all the prophet wrote was told. As the question could not be evaded, Jaddua said that, "the horn of the goat should soon be broken off, and that four other horns should rise in its place."

The declaration cast no shade over the monarch's brow, for his eye gloated on the dazzling honours now within his grasp. He saw Darius as vainly contending with his power as the dove does with the eagle by whose talons it is clutched—the bright glory of the Persians appeared rising on that of his own empire, like another sun on the effulgent radiance of noon—ardent and rapturous exclamations broke upon his ear—the treasures of the world seemed poured out before him, as from a vast cornucopia, and countless millions to do homage at his feet.

Tearing himself, at length, from the dazzling vision which absorbed his whole soul, he exclaimed, "Venerable priest of the Jews, had thy prophet lived, on him I had showered gifts worthy of him to receive and of Alexander to bestow; he rises aloft among seers as thou dost among thy people—as thy temple rises among their

dwellings; but I can reward thee for his sake, as well as for thine own—what wilt thou?"

"King of Macedon," replied Jaddua, "accustomed as the Jews are to eat the simple fruits of the earth, except at the appointed festivals, their wants are few."

"What then are *they?*" inquired the joyous monarch.

"Once in seven years," the priest answered, "the Jews, according to the law of Moses, do not till their ground, and therefore reap not the golden fruits of the harvest, and yet for that year they pay tribute."

"Henceforth then," rejoined the king, "they shall not! but when Alexander wishes to bestow, those who ask need not soon be silent—the earth that has the former needs the latter rain."

"Let then, gracious monarch," said Jaddua, "one more favour be granted, and the latter rain will have fallen:—it is, that the Jews who live in Babylon and Media, may observe their own laws, which make them differ from all other people."

At the assurance of perfect liberty in these respects, and of its extension to all Jews who might choose to range themselves under the banners of Macedon, the spacious chamber reverberated with shouts of joy—the multitudes without soon caught the tidings—the sackbut, psaltery, and cymbals gave forth their sounds—rapturous acclamations were echoed from hill to hill—and, as the monarch left Jerusalem, flowers were strewed in his path—all the music of the city was tasked to do him honour—thousands on thousands pressed eagerly around his chariot—the very children lisped his name, and the eye followed him until the dense mass of his army, augmented by numbers of the Jews, looked like a dark speck on the horizon, and then disappeared.

TRANSATLANTIC ANTIQUITIES.

"For there is nothing covered that shall not be revealed; neither hid that shall not be known."—Luke xii. 2.

All revelations of truth of whatever nature they be, whether discoveries in art or science, whether the mining operations of the geologist, or the explorations of the antiquary, are welcome to the saint of God. He knows well that he is in possession of principle and truths that cannot be shaken, and whatever discoveries are made, he is conscious that they must all become subservient, and lend their aid to establish the principles of the church of Jesus Christ of Latter-day Saints.

The Book of Mormon, upon which so much ridicule has been thrown by the learned of the day, and which, in the estimation of their judgments is altogether unworthy of notice, will yet appear radiant with the power of divine truth that shall be manifest unto the nations, and it shall occupy no unimportant part in the decisions of the great and final day.

The wisdom of modern divines supposes that if the Lord, verily, in the last days had a prophet on the earth, that he must necessarily be of the class of the learned, the elegant, and the scholastic; and that all writings emanating from such a one, must be faultless in their construction, and irrisistibly convincing in their argument, totally forgetful that whomsoever the Lord employs, would act in simplicity and sincerity, and if uneducated, as many of his servants in ages past, he would use the language at his command without affecting that of which he was not capable.

Again, a general opinion obtains, but one certainly most erroneous, which is, that the arguments and persuasions of a prophet would certainly be convincing to all that heard them, and the general impression is, that if holy men as of old were to make their appearance, their reception would be very different in this enlightened and christian age to what it was amongst the wicked people of other days; but not so, there cannot possibly be a greater mistake—the learned, the righteous, and the zealous for religion, would be the first to persecute to the death. The Saints connected with the work of God in the last days have seen this fact fearfully realized.

But with regard to the Book of Mormon, it has come forth bearing testimony of a mighty people who populated the western world; it has given evidence of their wealth, their power, their magnificence, and the splendid cities which they raised

in their pride and greatness; it has given also a history of their fall and terrible destruction, and of the causes thereof, and from the year 1830, when it issued to the world (the sceptical world which denied its authenticity), men have been labouring unconsciously to prove its truth—from the researches of Josiah Priest, issued about three years after its publication, down to the labours of Messrs. Stephens and Catherwood, they have made discoveries of the remains of mighty cities in the very localities where the Book of Mormon had fixed them, and bearing testimony of the mighty convulsions by which they were described as being overthrown.

We, therefore, rejoice much at the prospect of further labours being effected by the combined energy of the French and English savans, and wishing them all possible success, we shall wait the result of their explorations with much interest.

EDITOR.

We are assured that there is now every probability of a successful combination between scientific men in France and England for the purpose of completely exploring the ancient remains of countries which were flourishing in civilization whilst modern Europe was still sunk in comparative darkness:—

"A year ago we mentioned a scientific commission formed here, with the object of preparing for the provinces of Mexico and Central America, an exploring expedition which should extend and complete the discoveries, so wonderful already, of the first expedition. This Transatlantic exploring scheme, which at first was but the yearning of some spirits devoted to science, is now a matter of certain success, after the efforts made during the past year.

"Never, it must be acknowledged, has there existed so great a disposition to form such societies for enterprises of this kind. At the present day archeological expeditions are treated and undertaken in a manner very different from the time when Champollion deciphered the hieroglyphics of Longsor and of Medinet-Abon, and when Volney sat in the Temple of the Sun, in the shade of the columns of Palmyra.

"Persepolis and Babylona have exhausted neither the ardour nor the enthusiasm of *savans* and poets. Egypt has been searched in every corner, but much still remains to be examined in the archeological world. Between Egypt and Persia, on the one side, and Central America on the other, there are regions at present almost deserted, formerly peopled and flourishing, where must be found sumptuous palaces, majestic sculptures, everything, in a word, that constitutes the necessary magnificence of an advanced civilisation.

"What has already been discovered at Palenque, which has been called the Thebes of America, will give an idea of the vacuum that is still to be filled in the history of art. It is this vacuum which it is the object of the exploring commission to fill. It has no other object. It will be carried out by the simultaneous efforts of the French and English *savans*, according to the plan expressed by M. de Chateaubriand in that important work the 'Mexican Antiquities.' This Transatlantic exploration, which will excite a lively interest in all enlightened minds, deserves the support necessary for realizing all the hopes that are attached to it by spreading some rays of light over the ancient destinies of the American continent."—*Journal des Debats.*

EXTRACT OF A LETTER FROM THE ISLAND OF TOOBOUI, SOCIETY GROUP.

September 17th, 1844.

My Dear Wife,—I doubt not but you will say, "now my husband has got the desire of his heart," when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble petitions, and the sincerity with which they thank the Lord for so ordering events, that I have been so [illegible] on this island, and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, and four Natives: two of them are the man and wife with whom I live. On the 29th July, I proceeded to organize a branch of the church which we call the Tooboui branch of the church of Jesus Christ of Latter-day Saints: (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament; for wine I substituted cocoa-nut milk, that was a pure beverage, which never had come to the open air till we broke the nut for that purpose. On the 8th of August, I baptized another. The inhabitants have recently held a meeting to regulate government affairs; among other things, they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find, I believe, a more delightful spot than this; the climate is beautiful; never so cold as to have frost, though in July and August it is as cold as it can be, and not freeze; January and February are the warmest months, though the heat is never so scorching as some days we have at home.

There are only two objections to the Island; in summer the musquitos are innumerable, in the winter the fleas are equally plenty, but we have means to guard against them.

Before I came here, King Tommatooah buried his wife; on the 14th of July I married him to Toupah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quickly as possible; a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep, and dreamed that I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect; this mortified my feelings so much that I never thought of my family. I saw brother Young, he was busily employed in sending a company of elders to Europe; I felt an anxiety to go with them, but I had deserted one station, and they never intended to send me to another. I then thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame was greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy, I have been perfectly contented since. I have lived at Mattaoora since I came here till the 23rd of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament, and we felt that we were greatly blest.

Last Saturday a vessel came on the other side of the Island, and brother Hill sent me word she was from Tahiti. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed and vexed; I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahiti, and I have sent letters by them all, and brother Hill near a half dozen, and we get no answers; why it is we do not know, if they are not in the fault, we wish them to clear themselves.

It is now a year since since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. The last-mentioned vessel brought word that there were missionaries coming here from Tahiti and they would "play hell" with me for breaking into their sheepfold. I returned to my place, told brother Hill if anything of importance transpired, to send me word.

There came a runner before my morning service was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing; christened some infants, told all the lies they knew about brother Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over, and found them in the house I had kept school in learning the natives to sing. Brother Bowen was acquainted with them. I went in with my church, and was introduced to them; I reached out my hand, they said no, we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if they had been the first specimens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked; to me they looked guilty indeed! The fourth, by the name of More, is a hot-headed fellow against the Mormons: he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher? I answered in the affirmative. And

what do you preach? The sacred truths of the Bible, I replied. Said he, I suppose you are aware that many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the *vast expense*, the cost of translating the Bible, &c. Well, said I, and now are you opposed to having the Bible preached after you have accomplished the translation? He said no; he had no objections to my preaching the Bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued, in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the Bible was concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrines in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that; I soon succeeded in proving it was not contrary to Bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness." This they spouted upon me in a rage. I referred them to the temptations of the Saviour, his sufferings, that he might be perfected. What, said they, do you suppose all the angels in heaven knew sin before they knew happiness? As for all of them I could not say, but if the Bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a *dry bone* to pick a dinner off any how.

I then began to question them about their belief in the Bible, and the coming of the Son of God the second time; contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed. I then raised my right hand towards heaven and called on all the heavenly hosts to witness the testimony I bore; that I knew brother Joseph Smith to be a good man and a prophet of the Lord; and I roared on them like a lion—I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me; it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then, I said, our prayers will be united.

I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit: and reminded them how they had abused me and my cause the day before. This they attempted to deny, but I was able to prove it. They said brother Joseph was in jail for adultery. Brother Hill knew too many of their tricks to be fooled; he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatooah told me not to lay it to heart, for they were going home to England, and would not return; and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was not present. Brother Hill I have adopted in brother Hanks' stead; he is one of the honourable men of the earth—intelligent and kind. I have great reason to esteem him. My American brethren are all extremely kind, and willing to divide to the last with me.

The native family with whom I live are much attached to me, where I go, they go, and where I stay, they stay; they consider all they have is mine.

The woman was once married to a Boston ship carpenter; he died, and this native man is her second husband; they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious. They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Brother Joseph and the church, and with all simplicity thank the Lord for sending me among them.

When the brethren get their vessel done, which will be a year from this time, if we should not hear from you, we think of going to Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Brother Young.

I see nothing in the way of sending a host of elders—the islands all want teachers.

Our long imprisonment on the Timmoleon (for I can never call it any thing else), served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come

back there and take me away.—Dr. Winslow told me if I wished to leave the island, and had not means, I might draw on him at Tahiti, for any amount I wanted, and he would meet the demand: and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman. We parted with much friendship, and from Tahiti they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

Mr. Lincoln, I understand, is baptized at Tahita; he was one of our passengers, and a fine man too.

And now my dear family I must bid you adieu; could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening, when all is still and silent but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island, and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask: has grim death made any inroads there? I am led to say, there are none gone, for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT.

To Mrs. Louisa Pratt, Nauvoo.

ADDRESS TO THE PRESIDENTS OF CONFERENCES, BRANCHES, AND ALL OTHERS WHOM IT MAY CONCERN.

Beloved Brethren,—Being aware that one or more followers of the apostate Sydney Rigdon have landed in England for the purpose of propagating their heresy, and of overthrowing and putting down what they term Mormonism, we feel it our duty to apprise you of the same, and to place you on your guard as shepherds of the flock, that you may be enabled to watch carefully over your charge, and prevent the wolf from making any inroad upon you.

One individual that has landed gets himself introduced to a meeting as an elder of the church, and thus obtains permission to speak. Now we wish to make all aware of their duty in such a case. No stranger has a right in any meeting to get up and address the assembly, whether he be a follower of Rigdon or not, until he has first presented his credentials, and they are approved of, and he then obtains the consent of the president of that meeting. And let the brethren understand the law of the land in relation to the same, in order that they may protect themselves from imposition. If you are assembled in your regularly licensed places for worship, and you are intruded upon, such an intruder is subject to a heavy fine by the laws of the land.

These apostates, of course, come with a spirit of accusation against the Saints, and the heads of the church as must necessarily be, or otherwise they would have no plea for the course they have taken; they are performing the task of him whom they serve, who was an accuser from the beginning. They make a boast of power of the spirit in their midst, and of the abundant signs which they enjoy as following the believer.

This we can easily credit, as in the history of the church for the last fifteen years we have had to record more instances than one, where false spirits have made an inroad into the churches when the Saints were young and inexperienced, and knew not how to detect the same; and where the manifestations of a supernatural power have been seen to a frightful extent, when instead of the spirit of the prophets being subject unto the prophets, the prophets have been subject unto it. But let no man deceive you, brethren; you have not so long laboured to build up the kingdom of God, by assisting to erect the houses of the Lord, and to gather unto Zion, as to be turned away from the end of all your long cherished hopes, in order to follow the career of Sydney Rigdon.

We would say a word or two with regard to your treatment of the persons alluded to as they come along. You cannot by any means assist to feed, cloth, or shelter them, or to bid them God speed, without acting in direct opposition to the mind and will of God. We exhort you therefore, to give no heed whatever to them, save to prevent them from intruding in your meetings; by no means persecute them, and as much as possible let them see that you deem them scarcely worthy of a conversation among yourselves.

We cannot but rejoice at the providential publication of the Speech of elder Orson Hyde

on the subject, which, certainly to every reasonable person, will give abundant satisfaction on the subject of the claims of Mr. Rigdon to any authority in connexion with the Church of Christ. We recommend the same to the perusal of every one, not only for the subject on which it treats, but also for the doctrine of an interesting and instructive nature which it contains.

Finally, we shall conclude these remarks with an extract from the Speech of elder Orson Hyde:—"I would caution *all* the Saints to pray that the Rigdonites may be kept far from their midst. * * No city, place, or town, will prosper where they are located. * * * But a prophecy I will here deliver in the name of the Lord Jesus Christ, that the hand of God shall be against the place where they dwell; and that, too, independent of the agency of any mortal being."

Latter-day Saints' Millennial Star.

AUGUST 1, 1845.

As time progresses onwards, so do events thicken around us; and mark, beyond mistake, the hour in which we live. On the American continent the fires are past enumeration, while storms of lightning and hail add to the devastations that are poured upon the land. The accounts just arrived by the "Acadia" steamship, inform us of another most disastrous fire in Quebec, no fewer than three thousand houses have been destroyed, while the value of the property destroyed is perhaps fully equal to the former fire.

Amid the events of the last days it will be necessary for the Saints to look well to their steps, for trials of their faith and fortitude will continually surround them. Temporal misfortunes, distresses, and calamities will thicken on every hand, and especially among the Gentile nations; and he that is not found to stand simply upon the sure principles of eternal truth, will find his foundation but very uncertain.

We would reiterate the counsel given in another part of our STAR respecting apostates, and exhort the Saints to give heed to the advice given in the speech of elder Orson Hyde on the subject. We are quite conscious that neither apostates nor any other can retard the progress of the kingdom of God, or inflict upon it any permanent injury; yet the weak and the fearful may for a time be overcome by the subtlety of the enemy, and unto such we more particulary address ourselves.

We think that our present number will be found interesting to our readers, the news from the South Seas is of a very interesting and encouraging nature; while we have also the pleasure of stating that a brother had, a considerable time since, organized a church of nine members in New South Wales.

The news relative to the affairs of the church in America generally, and in Nauvoo, is of the most interesting nature. Both in the east and the west the work is rolling on, and many are added unto the church, while in Nauvoo the Saints are labouring indefatigably to complete the Temple of the Lord.

Let the Saints make religion an individual concern, as we have exhorted them heretofore, trusting in the Lord; and the integrity of the principles of truth, and their reward shall be great in the kingdom of our God.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION IN THE MEDITERRANEAN.—Captain Caithness, of the English brig Victory, laden with patent fuel, from Newcastle, bound to Malta, where she arrived on the 20th June, reports that on the 18th idem at half-past 9, p. m., (having been at noon, from observations taken by two chronometers, in lat. 36.40.56., and long. 13.44.36), both the top-gallant mast and the royal mast went suddenly over the side, as if by the effects of a sudden heavy squall, though there was not at the time the least appearance of a squall or bad weather of any kind; at half-past 11 it came on to blow hard from the S.S.E. to S.E., and all hands were sent up to reef the topsails, when, all of a sudden, it fell dead calm, and the crew, as well aloft as on deck, could scarcely breathe from the sulphurous exhalations, dust of sulphur, and the intense heat which prevailed. The ship laboured considerably all the while, and at a distance of about half a mile, three immense balls of fire were seen to issue from out of the sea, and remained visible for about ten minutes. Another heavy squall shortly after came on from the S.S.E., and soon carried the ship out of the hot into a cold current of air.

DREADFUL CONFLAGRATION AT SMYRNA.—Another awful calamity by fire has occurred. On the 3rd of July, at about six, p.m., a fire broke out in a barber's shop at Smyrna, which aided by the high wind that prevailed, was not extinguished until it had reduced to ashes as many as 7000 houses, embracing the whole of the Greek and Armenian quarter and the Dutch consulate; and it is reckoned that the loss of property will amount to £300,000 sterling. 5000 souls are thrown out of their habitations, and the misery that prevails is beyond all conception. Entire families, from a state of affluence, have been reduced to abject misery and destitution. Up to the 9th, the charitable had come forward with aid to the extent of £1,000, and this amount would, it was hoped, be trebled by the evening of the 10th, but still it will not go far towards alleviating the misery that prevails. A supplement of the Smyrna *Impartial* contains the following:—"The fire broke out in a low cook-shop. Having broken out in one of the closest and most inflammable portions of the town, and being assisted by a strong north wind, it spread with amazing rapidity in all directions. There was no stone-building in the vicinity to arrest it. The terror was general. The fire proceeded in one direction, as far as Tabachana, sweeping away in its passage all the Armenian and some small bazaars. Those of the manufacturers of cloth are saved. On that side it reached several large taverns, where an enormous quantity of spirits gave it fresh force. All the Kenouria-Machala, and the streets which abut on it—Moscon, Sokaki, Abraham, Hopitaux, &c., were soon a prey to the flames. Then passing into the Hadigstan, it opened into the Frank quarter, and there united with the other column of fire which ran down the Khan de Madame. Owing to the exertions which were made at the place Sponty, and to the enormous walls which surround it, the fire was at length mastered at a moment when Roses-street was in great danger. The remainder of the Frank quarter was saved. Thirty houses in this quarter, with their shops, the hospital of St. Anthony, three-fourths of the establishment of the Sisters of Charity, the church and school of the Armenians, Muelem taverns, several khans containing merchandise, furniture &c., 4000 houses, and a great number of shops, were destroyed. The fire lasted seventeen consecutive hours.

THE CRUCIFIXION.

City of God! Jerusalem,
Why rushes out thy living stream?
The turban'd priest, the hoary seer,
The Roman in his pride are there!
And thousands, tens of thousands, still
Cluster round Calvary's wild hill.

Still onward rolls the living tide,
There rush the bridegroom and the bride;
Prince, beggar, soldier, Pharisee,
The old, the young, the bond, the free;
The nation's furious multitude,
All maddening with the cry of blood.

'Tis glorious morn;—from height to height
Shoot the keen arrows of the light;
And glorious, in their central shower,
Palace of holiness and power,
The temple on Moriah's brow
Looks a new risen sun below.

But woe to hill, and woe to vale!
Against them shall come forth a wail:
And woe to bridegroom and to bride!
For death shall on the whirlwind ride:
And woe to thee, resplendent shrine,
The sword is out for thee and thine.

Hide, hide thee in the heavens, thou sun,
Before the deed of blood is done!
Upon that temple's haughty steep
Jerusalem's last angels weep;
They see destruction's funeral pall
Black'ning o'er Sion's sacred wall.

Like tempests gathering on the shore,
They hear the coming armies' roar;
They see in Sion's halls of state,
The Sign that maketh desolate—
The idol-standard—pagan spear,
The tomb, the flame, the massacre.

They see the vengeance fall; the chain,
The long, long age of guilt and pain:
The exile's thousand desperate years,
The more than groans, the more than tears;
Jerusalem, a vanished name,
Its tribes earth's warning, scoff and shame.

Still pours along the multitude,
Still rends the Heavens the shout of blood;
But in the murderer's furious van,
Who totters on? A weary man;
A cross upon his shoulders bound—
His brow, his frame, one gushing wound.

And now he treads on Calvary.
What slave upon that hill must die?
What hand, what heart, in guilt embrued,
Must be the mountain vulture's food?
There stand two victims gaunt and bare,
Two culprit emblems of despair.

Yet who the third? The yell of shame
Is frenzied at the sufferer's name.
Hands clenched, teeth gnashing, vestures torn,
The curse, the taunt, the laugh of scorn,
All that the dying hour can sting,
Are round thee now, thou thorn-crowned king!

Yet cursed and tortured, taunted, spurned,
No wrath is for the wrath returned;
No vengeance flashes from the eye;
The sufferer calmly waits to die;
The sceptre-reed, the thorny crown,
Wake on that pallid brow no frown.

At last the word of death is given,
The form is bound, the nails are driven;
Now triumph, Scribe and Pharisee!
Now Roman, bend the mocking knee!
The cross is reared. The deed is done.
There stands MESSIAH'S earthly throne!

This was the earth's consummate hour;
For this had blazed the prophet's power;
For this had swept the conqueror's sword,
Had ravaged, raised, cast down, restored;
Persepolis, Rome, Babylon,
For this ye sank, for this ye shone.

Yet things to which earth's brightest beam
Were darkness—earth itself a dream.
Foreheads on which shall crowns be laid
Sublime, when sun and star shall fade:
Worlds upon worlds, eternal things,
Hung on thy anguish—King of kings!

Still from his lip no curse has come,
His lofty eye has looked no doom;
No earthquake-burst, no angel brand,
Crushes the black, blaspheming band,
What say those lips by anguish riven?
"God, be my murderers forgiven!"

He dies! in whose high victory
The slayer, death himself, shall die.
He dies! by whose all-conquering tread,
Shall yet be chrushed the serpent's head;
From his proud throne to darkness hurled,
The god and tempter of this world.

He dies! Creation's awful Lord,
Jehovah, Christ, Eternal Word!
To come in thunder from the skies;
To bid the buried world arise;
The Earth his footstool; Heaven his throne;
Redeemer! may thy will be done.

Χριστιανος.

NOTICE.

We have much pleasure in stating that we have just published, and have now ready for delivery, The Speech of Elder Orson Hyde, delivered before the High Priests' Quorum, in Nauvoo, April 27th, *upon the course and conduct of Mr. Sydney Rigdon, and upon his claims to the Presidency of the Church of Jesus Christ of Latter-day Saints, price Threepence each, which, independent of the peculiar subject upon which it treats, will be found of much value for the important and interesting doctrine which it contains. The profits of this Publication are for the sole benefit of the author, Brother Hyde, and as we give our own labours and responsibility gratuitously, we shall expect all our Agents to do the same, and to sell them for cash, and return the full amount of the same, specifying at the time, if sent with other returns, the exact amount. As the edition is small, early application will be absolutely necessary.*

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The Latter-day Saints'

MILLENNIAL STAR.

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THE BOOK OF MORMON.

Having in our last number of the Star given as our opening article, a piece entitled "A Voice of Warning," explanatory of the introductory principles of Christianity, or, in other words, the law of adoption, by which the alienated sons and daughters of men may become the legitimate children of God, heirs of him and joint heirs with Jesus Christ; we now come to treat of other principles and truths immediately connected with the great work of God in the last days.

On the declaration of the first principles of the gospel by the servants of the Lord, many have been compelled to acknowledge their truth, and that they were certainly in perfect accordance with the written word of God; but at the same time have justly remarked, that in reference to the Church of Jesus Christ of Latter-day Saints, there were other principles and peculiarities of belief and doctrine still in the back ground, and especially the fact of believing in another book, held by them in equal estimation with the acknowledged scriptures of the Old and New Testaments, on which subject they were desirous of obtaining some understanding. This is perfectly right, and we have always felt a pleasure, as much as in us lies of satisfactorily explaining this subject. The object, therefore, of the present article will be to effect this purpose, not by entering into every minutia of argument that might be adduced, but on broad and general principles, yet such as to give satisfaction to those who are sincerely in search of truth.

We would introduce our remarks by endeavouring to remove a very common prejudice amongst the professors of modern Christianity respecting the scriptures, comprising the Old and New Testaments, being the only word that God through the instrumentality of his servants ever gave for the guidance and direction of the human family with regard to their eternal salvation. If individuals verily believe the scriptures to be works of truth, they must necessarily believe that other works than what are therein compiled have existed, inasmuch as the Bible and New Testament bear testimony of the same. Without enumerating the whole of what we know once were extant, we shall refer to a few to establish this important fact. For instance, in the epistle of Jude, we find a reference to the book of the Prophecy of Enoch, the seventh from Adam, and also a quotation therefrom, which necessarily proves the existence of such a work and its authenticity. We discover also, from the same author (Jude) that he had formerly written an epistle to the Saints on the common salvation which most undoubtedly would be as orthodox and as scriptural as that which he was then inditing.

The apostle Paul likewise wrote another epistle to the Corinthians of which we have no copy, but most certainly every admirer of the talent of the great apostle of the Gentiles would be glad of its discovery (1st Corinthians v. 9). We will also enumerate a few others for the satisfaction of those who before time may have staggered at the idea:—Book of Jasher—*Joshua* c. x. v. 13. Book of the Acts of Solomon—1 *Kings* c. xi. v. 41. Book of Nathan the prophet, Book of Gad the seer—1 *Chron.* c. xxix. v. 29. Book of Nathan the prophet, Book of the Prophecy of Ahijah, Book of the Visions of Iddo the seer—2 *Chron.* c. ix. v. 29. Book of Shemaiah the prophet, Book of Iddo the seer—2 *Chron.* c. xii. v. 15. "Written in the Story of the prophet Iddo"—2 *Chron.* c. xiii. v. 22.

And in addition to these we might refer to the various prophecies that were delivered for the guidance and direction of the Saints in the days of the apostles, which, certainly, as being delivered under the influence of the spirit of God, would be as much scripture or divine truth as any portion we have left on record. So much then for the possibility of other books written by the servants of the Lord, or, in popular phraseology, inspired men, being in existence, as well as the scriptures of the Old and New Testaments.

We shall now enter upon our apology for the claims which the Book of Mormon has upon the credence of the world at large; and in the first place we will state what, as a people, we believe the Book of Mormon to be, which is neither more nor less than a history of God's dealings with the inhabitants of the western hemisphere, together with prophecies of the future, exactly similar to what the Bible is with regard to the Jewish family and the inhabitants of the eastern hemisphere. Having made this statement of our belief, let us now look at the plausibility and rationality of the matter.

We know that it is now some four hundred years since the American continent was discovered by Columbus, and that previously the eastern world (however it might be in very remote antiquity) had no knowledge of the existence of the same. Yet we find, and that beyond all question, by the almost unequalled ruins of mighty cities, that that continent was populated by a highly civilized and numerous people. Here then we would remark that the advent of the Messiah had transpired, that he had suffered, died, and made an atonement for the sins of the world. And is it by any means irrational to suppose that this great event, so important to the human family in all time, should be made known to that portion of them which populated the western world? It is just as reasonable to suppose that the coming of the Messiah, and the great work of redemption, should be communicated by the inspiration of prophets to foretell the same, or by the ministration of angels, as that such agencies should be employed for the same purpose in the east; and especially when we assert that America was populated by the seed of Abraham as well as the land of Judea. But as we wish to make no assertions without some effort to establish the same as facts, we shall endeavour to illustrate the subject by a reference to scripture truths.

We read in the 48th chapter of Genesis, that Joseph took his two sons, Ephraim and Manasseh to Israel, his father, that they might receive his blessing; in connexion with which he prophesied that they should become a multitude of nations in the midst of the earth. Now, in the understanding of scripture language, we are at all times desirous of exercising simplicity, and of wresting nothing from its simple and original meaning. For instance, the term nations we wish to understand it in its true and simple meaning, as large bodies of people, living together as a portion of the human family, yet as distinct from other portions similarly formed and associated together in like manner.

And with regard to the locality of these nations, it was foretold that it should be in the midst of the earth. We ask then the question, where was the prophecy pronounced? We answer in the land of Egypt, which taking the longitude of Grand Cairo, we find to be 30 degrees east of the meridian of London, and tracing our course east or west 180 degrees, we find ourselves in the midst of the earth, at the termination of the Stony Mountains of North America, near Cook's Inlet. In connexion with this we would also refer to the blessing conferred upon Joseph in the 49th chapter of the same book, where he is told that the blessings of his father, Israel, prevailed or extended beyond the blessings of Jacob's progenitors unto the utmost bound of the everlasting hills. Now we are aware of what the blessing of inheritance conferred upon the progenitors of Jacob, Abraham, and Isaac was, namely, the land of Canaan for an everlasting possession; but it is intimated that Joseph was a fruitful bough by a well, whose branches run over the wall; or, in other words, extended beyond the boundary that confined, as it were, the other branches of the house of Israel. As a further illustration of the greatness of the blessing of Joseph, we would refer to the prophecy and blessing of Moses, pronounced upon the seed of Joseph, as recorded in the 33rd chapter of Deuteronomy, which is and only can be, illustrated by the extent, abundant fertility, and richness of the western world.

We here then make the assertion that the aboriginies of North America are descendants of the family of Joseph—that they are the multitude of nations prophesied of as hereafter to inhabit the midst of the earth—and that their forefathers came from Jerusalem some six hundred years before Christ, and colonized the land. But we would here remark, that before bringing additional evidence to establish the same, that the continent of America was previously colonized, immediately after the confusion of tongues at Babel, by a race of people who afterwards became extinct by the wars and calamities resulting from the corruptions and wickedness of the people. The history of this race is given by the prophet Ether in the Book of Mormon, who lived to witness their entire destruction, and afterwards deposited his record in the earth, it being subsequently found by the colony of Israelites who came from Jerusalem as before referred to.

These asserted facts are strongly corroborated by the researches and investigations of travellers of modern times, who from the traditions extant amongst the Indian tribes, trace the history, not only of their fathers, but of a mighty race of people who occupied the land before them.

Were it not for extending the limits of the present article beyond the space allowed, numerous extracts might be made of American traditions illustrative of the confusion of language at Babel, and of the colonization of that country by some that were dispersed on that memorable occasion. But this will not be called in question when we find the scriptures asserting that the "Lord scattered them abroad from thence upon the face of *all* the earth."

Many modern writers, convinced of the Israelitish origin of the American Indian tribes, have written much to establish the theory that they are the descendants of the ten tribes that were carried away captive by Salmanazer, about seven hundred and twenty years before Christ. The revelations of the Lord, however, in the last days, have been instrumental in giving us a more lucid and satisfactory history of their origin. We quote the following from a chapter on their origin by C. Colton, published by him in London, in the year 1833:—"They assert that a book was once in possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favour; that angels once talked with them; that all the Indian tribes descended from *one* man, who had *twelve* sons. That this man was a notable and renowned prince, having great dominion; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition, that the spirit of prophecy and of miraculous interposition, once enjoyed by their ancestors, will yet be restored to them, and that they shall yet recover *the book*—all of which have been so long lost."

"The lamb offered to make atonement for sin, was required by Moses to be 'without spot and blemish.' Although the Indians offer dogs, which are not white, yet the victims must have been well fed and the choicest. But on certain occasions, altogether the most solemn, supposed to be the times of burnt offering for atonement, the victim must not only be white, but a single coloured hair or a blemish of any sort would be sufficient to condemn it! Whence these religious and indomitable scruples? And all around the fire, while its blaze consumes the offering, and sends up to heaven the smoke of its incense, they sing and dance, and run the circle, crying with one united simultaneous voice, ee-ee-oo-oo-yeh-yeh-wah-wah. And then with one utterance of each syllable, ee-oo-yeh-vah. Also; yah-ho-he-wah, with a most powerful aspirate, when that element comes in. And who does not see in these examples the Hebrew sacred name—*Je-ho-vah?* They have also the Hebrew *A-loh-heem* in substantial forms, applicable to the Great Spirit. In this dance their feet kept time with the deliberate enunciation of each syllable, making a solemn pause between. Nearly the exact forms of the original combination of the alphabetic elements of the Hebrew names of God, may be distinctly recognized in the religious solemnities of very many of the American tribes. In their sacred songs *Ha-le-lu-yah* is often heard as perfectly as in any christian choir."

"They have their various feasts of the first fruits of harvest, &c. all religious solemnities. They have a sort of daily sacrifice, which certainly is very simple and cheap in its way; namely, that the squaw, when she cooks her meat, will cut off and throw a piece of the fat into the fire very religiously, and watch the incense

with devout attention, until the offering is consumed, and the blaze expires." So it is in smoking the calumet (the pipe of peace) the first exhalation of the fumes of the tobacco are sent upwards as an offering to the Great Spirit.

The existence of prophets amongst them is also a remarkable fact, whilst the power and authority of the same is fully recognized and exercised to a very great degree, as most of their most bloody wars have been instigated or suppressed by prophetic decisions and mandates.

They have also a sacred vessel, *or ark of the covenant*, which is employed on some occasions, and is regarded with the most religious veneration. But lest we should weary our readers, we will conclude narrating these evidences of the Israelitish origin of the Indians, by stating that they maintain the custom of the ancient Hebrews to the very iota: for the private avengement of private injuries—"an eye for an eye, and a tooth for a tooth, and blood for blood." The nearest of kin is always expected to avenge the death of his relative.

Having given the foregoing evidences of the origin of the American tribes, we shall now endeavour to bring some scripture testimony relative to the coming forth of the Book of Mormon, and of the great events of which it was to be the precursor. In the first place we would remark that it is positively asserted in the word of God, that the Lord wrote expressly unto Ephraim as recorded in the prophet Hosea, 8th chapter and 12th verse—"I have written unto him the great things of my law, but they were accounted as a strange thing." Again, we have evidence that what was written for Ephraim, was to come forth by divine interposition immediately previous to the gathering of Israel, and the full establishment of the kingdom of God on the earth. In the 37th chapter of Ezekiel we read of the prophet being commanded to write upon two sticks, one for Judah and the children of Israel his companions; and the other for Joseph, the stick of Ephraim, and for all the house of Israel his companions. He was then commanded to join them one to another into one stick, and they should become one in his hand. And when the children of his people should speak unto him, and ask what was meant by them, he was to say unto them, Thus saith the Lord God, behold. I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall become one in thine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

Whatever were the peculiarities of that to which the prophet had to attend, the fulfilment of the same was in the future, and was to be the immediate result of divine interposition, for it was the Lord God himself that was to be instrumental in putting the stick or writing of Joseph, which was in the hand of Ephraim, with the stick of Judah, and making them one before the face of the people.

But the Lord himself, after the union of the writings, further adds, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Here is a beautiful propriety in the union of two testimonies thus coming together, to bear evidence of God's faithfulness unto his people, and preparing the way for his ancient Israel to be gathered and inherit the blessings so long withheld from them in consequence of their transgressions. The stick of Judah, or the Bible, has long borne a testimony among the nations of God's dealings with the children of men, when lo! comes forth the history of the western world, so long hid from the knowledge of the people of the east, to unite with the former, and be instrumental in conjunction of introducing the great purposes of God in the establishment of that kingdom which should never come to an end.

Again, we read in the 29th chapter of Isaiah, commencing at the 9th verse, of the condition of the religious world in the last days, previous to the introduction of the millennial era. The condition of the religious teachers of the day is described as a people that are blind and drunken through ignorance, as being covered with a spirit of slumber, and having no vision, their prophets and seers being covered, and the vision of all become as the words of a book that is sealed up, which they deliver to one that can read, saying, read this I pray thee. Then shall he say, "I cannot, for it is sealed." And the book is given unto him that cannot read, saying, read this I pray thee. And he shall say, I cannot read.

Here is a beautiful exposition of the former declaration of the Lord, which we have quoted, that it should be by his own instrumentality that the stick of Joseph should be brought forth and placed with the stick of Judah. It is also manifest that the stick of Joseph should be in a language that was sealed or unknown to those to whom it should be presented, inasmuch as neither the learned nor unlearned could read the same; therefore the Lord declared that he himself would again do a marvellous work and a wonder, causing the wisdom of the wise men to perish, and the understanding of the prudent to be hid; and this it is evident was to be effected by the translation of the book, for we read that when it was yet but a little while ere Lebanon should be turned into Carmel, and Carmel should be counted as a forest, that in that day the deaf hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness, so that the meek in the Lord should receive joy again, and the poor men rejoice in the holy one of Israel.

We rejoice to bear our humble testimony, that this has been literally fulfilled in the coming forth of the Book of Mormon. A copy of a portion of the original characters were presented to a learned antiquary, who acknowledged his incapacity to read the same, in consequence of the language in which it was written being unknown, while he that was unlearned was equally incapable of interpreting it, until qualified so to do by the immediate gift of God.

It would here perhaps be interesting to the inquirer to know something of the origin of the Book of Mormon, for the authenticity of which we have been pleading. —The late martyred servant of the Lord, Joseph Smith, being much exercised in his mind on the subject of religion, when about the age of seventeen, and religious revivals, as they are termed, being the order of the day; yet being dissatisfied with the contradictory nature of the principles of the various religious bodies, he was induced to retire in secret, and making his supplications unto the Lord, ask him for that wisdom which he had promised to give liberally without upbraiding.

The result of his pleadings before the Lord, was the ministration of an angel of the Lord, communicating unto him what was necessary for him to know, and after repeated trials of his own weakness, preparing him to be instrumental in bringing forth the long hidden record of the aborigines of the American continent. The original of which consisting of fine plates, having the appearance of gold, and beautifully engraven in small characters, was discovered by him, deposited in a stone chest, near the summit of a hill anciently called Cumorah, but which is situated in Ontario county, township of Manchester, and state of New York, North America. He was informed by the angel of the Lord, that slander, falsehood, and all manner of persecution would be heaped upon him when the affair became known, but inasmuch as he was faithful, he would be enabled to accomplish the translation of the same, and be instrumental in establishing the kingdom of God again upon the earth for the last time. If any greater proof were wanting to corroborate the authenticity of this work, it certainly is to be found in the unmitigated persecution which the said servant of the Lord has had to endure from the day that the discovery of the records became known, unto the day on which he sealed his testimony with his blood.

It might be remarked by the objector, and apparently with some justice, why could not the servants of the Lord come forth in the last days proclaiming what are called the first principles of the gospel, and leave the subject and dissemination of the Book of Mormon alone, since it has been instrumental in calling forth so much persecution. But we would reply, that the Bible, the stick of Judah alone, was never intended to be instrumental in bringing about the purposes of the Most High; but it was to be by the union of the two witnesses that the great work was to be accomplished. We would wish here particularly to intimate, that in connexion with the divine communications manifested in bringing forth the book of Mormon, the power and authority of the Holy Priesthood, so long lost, was restored, and men became qualified, by divine calling and ordination, to go forth to minister in holy things, and proclaim the fulness of the gospel unto the nations, that the end might come.

We might quote also in confirmation of the foregoing, from the 85th Psalm, that when the period should arrive that the Lord would bring back the captivity of Jacob, and turn away his wrath and the fierceness of his anger from them, that truth should spring out of the earth, and righteousness look down from heaven; that the Lord should give that which was good, causing the land to yield her increase; that righteousness should go before him (that is Jacob or Israel), and should set them in the way of his steps. Has not the above been literally fulfilled in the coming forth of the Book of Mormon? By truth we understand the word of God, for as the Saviour said, "Thy word is truth," while righteousness in the ministrations of angels has looked down from heaven in order to organize and set on foot that kingdom which should never come to an end.

And now we would address ourselves to our readers, and bear a faithful testimony to the foregoing remarks, in relation to the subject to which they refer.

All truth is harmonious, and we unhesitatingly assert, that if individuals will render obedience unto the requirements of the gospel of Christ, be administered to in the great law of adoption into the kingdom of God, by those who are legitimately called and ordained thereunto, they shall have the privilege of knowing truth for themselves, and inasmuch as the Book of Mormon, the stick of Joseph, is a portion of truth, they shall be able to bear a testimony of the same, and unflinchingly declare their knowledge of its divine origin. We have, then, endeavoured to lay before our readers, what we, as the professed church of Christ, organized in the year 1830, believe the Book of Mormon to be, we have given some evidence, we trust, of the origin of the people to whom it belonged, as well as scripture testimony to the same, and we might add much additional evidence, the result of the researches of various travellers in the regions described by the book itself as the localities of vast cities, that would furnish abundant testimony of the truth of its narrations.

It will be fully perceived, that we are not so limited in our ideas as to suppose that the Scriptures, as commonly received, are all the proof existing of the wisdom and goodness of God, but that on the contrary, while we know that the multitudes of tribes or nations in the western hemisphere are not descended from the ten tribes, but are of the house of Joseph, we also believe in the return of the ten tribes from the land where they are located, and that they also will come as a peaceable people, bringing their records with them, which shall add another testimony to the veracity and faithfulness of God.

In conclusion, we seriously exhort all who wish to arrive at a knowledge of what is truth, to follow the example of him who was the instrument in this great work, by asking God for wisdom in sincerity, and assuredly they shall obtain it. Amen.

EDITOR.

THE GNOSTICS.

BY MARMION SAVAGE, A. B.

The persecutions against the first professors of Christianity form not only the most melancholy, but the most extraordinary, events in the pages of history. It appears, on undoubted testimony, that they were men of the purest morals, and the most blameless lives; that they "submitted themselves quietly to all the ordinances of man, for the Lord's sake," and yielded none of the ordinary pretexts of which tyrants avail themselves to harass and oppress their subjects. The first persecution, indeed, under Nero, had some shadow of excuse assigned for it; but the history of that transaction is well known:—a capricious and sanguinary despot threw upon the simple professors of the gospel the odium of an atrocity he himself had perpetrated. At no subsequent period, however, was any specific charge brought against them; nor any reason assigned for the cruelty with which they were treated, than a general undefinable prejudice, which, it certainly appears, was very generally entertained by their fellow-subjects.

To account for this dislike, we must suppose some real or apparent cause which cannot be found in the conduct of the genuine followers of the cross: their

deportment was void of offence, both towards God and man, and could afford no reason for hatred or ill-will; but if we suppose that any body of men assumed their name and character who were not so unexceptionable in their conduct—if we imagine that vast numbers of apparent Christians were persons who cherished the most visionary fancies, and adopted the most impure practices, under the pretence and in the garb of Christianity, we can, then, be at no loss to conceive that the follies and faults of some might be attributed generally to all, and the church held accountable, in the estimation of the heathen world, for the crimes and aberrations of its pretended members.

That such a body of men did exist is undeniable; but the influence of their opinions and behaviour has not been, perhaps, duly appreciated. The sect called the Gnostics included a large number of professing Christians; and their doctrines were maintained by a succession of false apostles, who spread them so zealously abroad, in different parts of the Gentile world, that in many places, they were considered as the only professors of the religion of the cross, and their conduct the only rule by which its morality could be estimated.

The Gnostics have left no account of themselves: they are known to have written some books, but the stream of time has brought down none to the present day; their opinions, therefore, would have perished with themselves, many centuries ago, were they not preserved and embodied in the works of contemporary Christian writers. Irenæus has detailed their doctrines; and Epiphanius, who himself had been a Gnostic, relates their rites and practices. Besides these, several other fathers of the church give an account of the lives and doctrines of the sectaries of this class with whom they were personally acquainted: what we know of them, therefore, reposes on the undoubted evidence of venerable men, who were not likely to have been mistaken themselves, and had no conceivable motive to misinform others.

Some modern sceptics, it is true, who bear these holy men no good will, seek every occasion to throw discredit upon their testimony; accordingly, they represent the Gnostics, not as they are depicted by those who saw and knew them, but as men of high intellectual attainments, sublime in their views, rational in their opinions, and pure in their conversation; and they accuse those who entertain a different opinion of prejudice and incredulity. It seems, however, that there is no comparison, in point of value, between the plain and simple narratives of the ancient fathers, who had the means of being well acquainted with what they wrote, and the visions of modern philosophers, who pretend to discover reason in extravagance, and attempt to extract from absurd and incomprehensible mysticism the purest and loftiest religious system. Leaving, therefore, figments which serve only to display the writer's ingenuity, and suffering ourselves to be guided by facts alone, we shall lay before the reader a brief sketch of the history and leading features of Gnosticism, as they are given by the simple and veracious writers of the early ages of the church; and we shall illustrate our observations by occasional references to certain gems and sculptured remains, which are the only monuments the Gnostics themselves have transmitted of their daring imaginations and licentious principles.*

The Gnostics were so called from a Greek word (gnosis) signifying *knowledge* or science; and they assumed that appellation in the self-sufficient and enthusiastic belief that they enjoyed a more intimate acquaintance with the divine nature, and a profounder insight into religious mysteries, than was vouchsafed to the rest of the Christian world. They were, almost without exception, of the Gentile race; and their principal founders seem to have been natives of Syria and Egypt, where the insinuating softness of a delicious climate disposes the mind to lazy contemplations, and the body, not unfrequently, to sensual enjoyments. The paths of error being various and infinite, the Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated appear to have been the Basilidians, the Valentinians, and the Marcianites. Each of these sects could boast of its bishops, its congregations, and its doctors; some had even their

* The writer takes this opportunity of expressing his obligations to his friend, the Rev. Dr. Walsh, to whose excellent "Dissertation on Ancient Coins and Medals" he is indebted for the most valuable portions of this essay. He believes, however, he has consulted some authorities that had escaped the Doctor's notice, and hopes he has succeeded in throwing additional light upon a subject of deep interest, both historical and religious.

martyrs. Their success was rapid and extensive; they covered Egypt and the Lesser Asia established themselves in Rome, and occasionally penetrated into the western provinces of the empire. They first became conspicuous in the second century after the death of the apostles, and under the reign of the emperor Hadrian; they flourished during the third, and were extinguished, for the most part, in the fourth or fifth.

Overlooking for the present, the shades of difference by which the numerous Gnostic sects were distinguished from each other, we shall endeavour (previous to entering into a detailed account of their various heresies) to trace their origin, and give a general view of those opinions and principles in which all denominations seemed to agree. The oriental philosophy was the principal fountain from which they drew their errors. The rational soul, according to that philosophy, was imprisoned in corrupt matter, contrary to the will of the Supreme Being; and the world was subject to the dominion of a number of evil genii, or malignant spirits. To liberate the soul from her thraldom, and emancipate the human race from the tyranny of these demons, the Eastern sages expected the coming of an extraordinary messenger from the Most High. When, therefore, some of these philosophers saw the wonders which Christ and his disciples wrought, and observed their beneficial effects upon mankind, they had no great difficulty in believing that he was the great champion whom they had been taught to look for. This supposition once admitted, they proceeded to wrest both the facts and the doctrines of the gospel into conformity with their oriental tenets, and in this manner they laid the foundation of the Gnostic system. Their notions concerning Jesus Christ were as follows. They considered him as the Son of God; but they denied both his deity and his humanity—the former, because they identified him with the visionary deliverer of their Eastern superstition—the latter, because they held every thing corporeal to be intrinsically and essentially evil. It was inconsistent with their ideas of the human body to believe that so impure a tabernacle was prepared for a good being who came to destroy the empire of wicked spirits, and restore the souls of men into a state of union with the Great Source from which they emanated. It was a further result of their tenets with regard to matter that they rejected the doctrine of the resurrection, or the re-union of soul and body after death; and the same extravagant opinion led them to regard marriage as a vicious and unholy institution. As matter was evil in its nature, so, according to the Gnostics, it was evil in its source; the material world, in their system, was the creation of those bad genii who governed it; and the direct consequence of this notion was that they denied the divine authority of the Old Testament, whose account of the beginning of things was so totally repugnant to their idle fictions. They even went so far as to view Moses, and the religion he taught, with abhorence; in the God of the Jews they could discover none of the features of the wise and omnipotent Father of the universe; and, accordingly, they degraded him to a lower order of existences, sometimes even so low as the evil principle itself.

The moral doctrines of the Gnostics were of two kinds; and those diametrically opposite to each other. The lives of one class were austere and abstinent: they mortified and extenuated the body in order to purify and elevate the mind: the other class maintained that there was no moral difference between human actions; and, in conformity with this principle, they gave free course to their passions, and made religion itself minister to their sensual gratifications. These doctrines, apparently so opposite, had their origin in the same principle, operating on different characters and temperaments. The body being universally accounted the source and seat of evil, men of morose and stern dispositions sought to reduce and combat it, as the natural enemy of the soul; while, on the other hand, persons of dissolute propensities were easily brought to believe that the deeds of the outward man had no relation whatever to the state of the inward, and that, consequently, the idea of moral restraint upon the former was absurd.

It may, perhaps, be questioned whether the Gnostics of the rigid or of the sensual school did most to prejudice the cause of Christianity in the eyes of the heathen world. It is the peculiar characteristic of the religion of the gospel, that while it wages irreconcilable warfare with the irregular appetites and vicious propensities of our nature, it adapts itself with facility to social intercourse, prescribes

no severe habits, countenances no ascetic humours, but prefers the cheerful mood to the gloomy, and separates its followers, not from the joys of sense, but from their inordinate indulgence, not from the pleasures of the passing world, but from the entire surrender of the heart to their pursuit and to their enjoyment. The religion of the gospel is as far from being a code of austere discipline and rigid observances as it is from sanctioning the vices and passions of our corrupt nature.

We have said that, the Gnostics first acquired celebrity in the second century. Their first appearance, however, in ecclesiastical history belongs to an earlier date, and has been traced satisfactorily even so far back as the apostolic times. At the period when the gospel was first promulgated, the practice of magic was general in every part of the civilized world. The popular creed peopled all nature, "earth, air, flood, and fire," with certain influences and powers, which could be managed and swayed, for good or evil, by the proficient in the use of spells and charms, mystical sounds and emblems. The Egyptians were proverbial for cherishing these wild fancies; and we find, in the Acts of the Apostles, that the study of "*curious arts*" was common amongst the inhabitants of the most polished city in the East. It is not surprising, therefore, that many of the first converts to the cross should have corrupted the purity of the new creed with a profane mixture of their ancient habits and ideas. Accordingly, we read that the apostles themselves found it necessary to guard their disciples against the communion of such persons, cautioning them to avoid "*vain babblings*," and to beware of "*oppositions of science falsely so called.*"* In the same epistle, St. Paul speaks of "*doctrines of devils*," and warns Timothy not to give heed to "*old wives fables*:" so that already, it would appear, had the sacred truths of the gospel been adulterated with the fantastic dreams of a visionary philosophy, and the example been given of those monstrous departures from sound doctrine which distracted and disgraced the succeeding ages of the church.

* 1 Timothy vi 20. The word rendered "*science*," in this passage, is *gnosis*—the same above alluded to as the origin of the appellation, Gnostic.

To be continued..

LETTER FROM J. M. GRANT.

Elder W. Woodruff,—Beloved Brother in the kingdom of God, I hope you will forgive me for not writing to you ere this. You know it is impossible for me to forget you, though I confess my negligence, yet all within me bears witness that brother Woodruff has been remembered at the family altar, and before the congregation of the Saints, when the hour came to offer our oblations to the Father in the name of Jesus Christ our elder brother.

Dear brother, you are gratefully remembered by the Saints in this city. We rejoice to hear of your prosperity in your almost boundless field of labour. I have received both of your interesting letters, and also the minutes of your general conference. While reading the same my soul was filled with joy, for a moment I seemed to be with you, with the velocity of light, my thoughts crossed the briny deep, and traced you in your various meanderings through England and Scotland, the land of my father's nativity.

I also viewed with much satisfaction the course pursued by all my brethren who went from this land made dear to us by the sacred covenants the Lord made to brother Joseph, our martyred lawgiver and renowned prophet, "that this land should be our everlasting inheritance." I might, dear brother, dwell much on past scenes through which we have past together on the land of Zion, where sleep many we dearly love; but I forbear making any further allusions to the scenes you remember well.

That I may comply with your request, viz., give you all the news I can, either from Nauvoo, or from the east, west, north, or south, I will leave the news from Nauvoo for the last, as that will be best of all. The work of the Lord has prospered in Philadelphia since you were here, some twenty or thirty new members have been baptized, our congregations have greatly increased in numbers, the Spirit

of the Lord is in our midst, therefore our union is strong. We are doing all in our power to aid in completing the Temple and the Nauvoo House. Prayers are offered without ceasing by day and night, that we may have the privilege of fulfilling the commandments, that the blessings long looked for may come upon us in the house of the Lord. In the city of New York the cause is onward, new members are joining the church, all alive on the subject of building up Nauvoo, the city of Joseph, and finishing the Temple. Elders Parley P. Pratt, J. S. Brannan are going a-head with printing and circulating truth. Elder Pratt has thrown a flood of light throughout all this part of the vineyard to the joy of many Saints.

Boston is blessed with more Saints than any other city in the eastern states. Elder Willard Snow has charge there, under the direction of elder Pratt; that branch I think numbers between three and four hundred members. In all the Eastern States the Saints are well-united, being willing to listen to the counsel of the twelve, and pay their tithings as the Lord has said. Many have emigrated to Nauvoo to help in all things to carry out the measures of brothers Joseph and Hyrum Smith.

The northern sections of the states the almost innumerable branches of the church are on the increase, notwithstanding the elders in general are called to Nauvoo. The interior of the different states are now beholding hundreds of their best citizens leaving their homes to locate with the Saints, and help to build the Temple of our God.

From the south the news is cheering to me and all the Saints: you are aware of my labours in South Western Virginia and North Carolina. Before I left there I organized a conference of two hundred members, consisting of seven churches in seven different counties; the last account shows an increase of over 150 since I left the field.

The accounts received from Alabama, Georgia, Mississippi, Louisiana, and Tennesse, go to shew that the south keeps not back. The news from Canada proves that the north is giving up also as the prophet said. The leaven is working in all North America. The bread will soon be ready to bake. The wood has caught fire, and the oven is heating fast.

Nauvoo, the "City of Joseph," last but not least, is rising in the majesty of the God, of Joseph, and Hyrum. Her charter is the law of God. Her officers the Twelve Apostles, and their assistants, which are all the spiritual authorities of the church and kingdom. Her strength is all power in heaven and on earth. Her banner is love. The wisdom of her inhabitants reaches to heaven; before them the wicked tremble. I feel happy brother Woodruff that I can inform you in truth that the dark cloud which hung over Nauvoo, a few months ago, has burst asunder, and never, no, never did the sun of peace and prosperity shine on the churches as at present. The earth brings forth her strength; the Saints in Hancock county, and the adjacent ones, will this season raise grain enough to support half the whole state. In many other parts of the state the frost has destroyed almost the entire crop of summer grain; many of our enemies already have to beg grain of the Saints. The Temple, I suppose, is nearly covered by this time, the work for the inside is in a rapid state of completion. One hundred hands are now at work at the Nauvoo House. The brick is all ready for the same, timber, &c., &c. The roof will be put on this fall; but you know they will build so fast, with so little means that, when both houses are completed, the debt for the same will be large indeed. But the commandment will be fulfilled and the blessings descend on the true hearted Saints of the Lord. My soul magnifies the name of the Lord for all these precious things.

The murderers of brothers Joseph and Hyrum have been acquitted by the mob jury; they are now in the hands of the Devil for destruction in the due time of the Lord.

The last news from Nauvoo is, that nine of the Twelve were there in good health and spirits. I learn that elders B. Young, H. C. Kimball, J. Taylor, N. Richards, G. A. Smith, O. Pratt, O. Hyde, W. Smith, John E. Page, Amasa Lyman, are all in Nauvoo at present, busy night and day giving counsel to the whole church as the spirit directs.

There are thirty-one quorums of the seventies completely organized under their

respective presidents as the law directs. I hope to see you soon after our first Pentecost if the Lord will. My wife joins with me in sending our love and respects to you and sister Woodruff.

Your brother in the kingdom of peace.

Philadelphia, July 12th, 1845. JEDEDIAH M. GRANT.

EXTRACT OF A LETTER FROM ELDER HIRAM CLARK.

Dear Br. Ward,—* * * * * * * * *—Having taken coach, May 1st, at half-past nine o'clock, A. M., for Staffordshire Potteries, the field of my labour for the time-being, as President over the Staffordshire Conference, agreeably to the appointment by the General Conference at Manchester, we arrived in Hanley the same day, took lodgings with brother Thomas Yeomans, where they showed us every kindness possible, for which, I pray the Lord to bless them temporally and spiritually. After tarrying a few days in Hanley and Burslem, I took a trip out to the different branches of the conference, which took me about six weeks to get round them all. In some places I found them in rather a lukewarm state, and some of the members seldom, or ever, attending meetings. I exhorted them to meet often together, and, as the apostle said, "not to forget the assembling of themselves together, as the manner of some was;" for, in so doing, I told them they would lose the spirit and power of truth. When I first came here there seemed to be an unfriendly spirit in the minds of many of the Saints, but I believe it is mostly gone, with the exception of showing itself now and then with a few. We have had, in some cases, to cut off dead branches, in order to give room for others to be adopted in; so that on the whole, I have not been altogether idle since I came here.

I have baptized three new ones and one that had been cut off, which makes four, since our last quarterly conference; and I now say, that the spirit of reconciliation seems to prevail with the Saints at present, while the spirit of love and union attends our meetings, and the hearts of the Saints rejoice in their assembles.

I have organized the sisters in Hanley, Burslem, and Lane End, so that they are contributing their penny a week towards the Temple, and the brethren seem willing to pay their tithing, and that it should be applied for procuring a bell for the Temple, agreeably to the request in the STAR by brother Woodruff.

I am much pleased as well as my brethren, with the subject-matter of the late STARS. May the Lord crown you with success, is the prayer of your fellow-labourer in the Gospel,

HIRAM CLARK.

LETTER FROM DANIEL HALL.

Dear Brother Woodruff,—Agreeably to your request, and the counsel of our beloved president, elder Milton Holmes, I cheerfully improve the present opportunity by communicating a few lines to you, in order that you may know how the work of the Lord is rolling on in this part of the vineyard.

I would just state that the work met with much opposition when it was first introduced into this town, and ever since there have been a many engaged in belieing, slandering, and misrepresenting those who have been, and who are still engaged in proclaiming the principles of truth. The result has been, that the work has been almost at a stand in this place; the seed which was sown, to all appearance, fell upon bad ground, so that no fruits of our labour then appeared; but I now feel happy to state, that since the death of our beloved prophet and patriarch, the aspect of things has changed for the better. Beforetime we were very few in number, and had to meet in an old room, where the people would not come to hear us; but now we have a large, commodious, and comfortable room, and our number has in a few months increased from 26 to 92. Beforetime, the Saints of Bury only took four or five STARS per month, but I have now got twenty-five names down, to take them twice a month.

Beforetime, the people would not come to hear us, nor cease to speak evil of us; but now many have seen the folly of speaking evil of what they did not understand, and flock

from all parts of the town to our meeting room, to hear the truth for themselves. Some believe and are baptized, and others are convinced, and cease to speak evil of us.

Beforetime, the ministers of the gospel (so called) did not think us worthy of their notice, because, said they, if we let them alone, and take no notice of them, they will fall to the ground, and under these convictions, they told their members to have nothing to do with us, and warned them not to come near our meeting room, for if they did, they would be in danger of being deceived; and they have been living in joyful anticipation of one day beholding the few that had been baptized fall away, and the work be entirely stopped; and when they heard of the death of the prophet, they thought that they would soon realize their desires, therefore their motto was:—let them alone a little longer! But instead of having their wishes gratified, the Saints had the pleasure of seeing their numbers more than doubled in a few weeks. This has made them open their eyes, and think that something should be done to put a stop to us, for they then found it out, that while they were silent upon the subject, we were adding to our numbers; therefore they took a different course, and began to oppose us from their pulpits; but this plan proved to be worse than the other, for they sent the people to hear us, and some of them believed, and were baptized; therefore they learned that if they were silent, we prospered, and if they opposed us, we prospered the more.

Before I close, I would just say that I have now been in the church a little over three years, during which time I have suffered a little for the truth's sake, and have seen this branch of the church in a very different position to that in which it is found at present, for never were the prospects so cheering as now: our numbers are rapidly increasing, and likely to do so. Within the last few months, we have baptized sixty persons into the new and everlasting covenant, sixteen of the above number have been baptized since the last conference, held in Manchester on the 6th of April.

Elder Milton Holmes was here last week, and organized this branch in respect to the British and American Commercial Joint Stock Company, when names were given in to the amount of between forty and fifty. The rest of the time was devoted by brother Holmes to the teaching of principles of truth, which caused our hearts to rejoice, and praise God that ever we heard the sound of the Gospel, and that we accepted of salvation on the plan laid down in the same. We had a good meeting and the Lord blessed us, and it is my prayer that the work may roll on, that the Saints may be built up in their most holy faith, and at last inherit those blessings which God has in reserve for them that love him.

Just as I was finishing this letter I was called to go down to the waters to baptize three young men, making in all nineteen since last conference.

Your's in the covenant,

Spout House, near Bury. DANIEL HALL.

CONFERENCES.

LIVERPOOL.—The Liverpool Quarterly Conference was held in the Music Hall, on Sunday the 20th July. The meeting was called to order at half-past ten, a.m., and elder Stratton, the President of the Conference called to the chair; elder Cantwell, chosen clerk. The total amount of members represented in conference was 730, including quorum of twelve, 1; high priests, 3; elders, 31; priests, 43; teachers, 21; deacons, 14. One elder, two priests, and one teacher were nominated and ordained. The reports from the conference generally were of a very encouraging nature; sixty-nine having been baptized since last quarterly conference.

J. A. STRATTON, President.
J. S. CANTWELL, Clerk.

EDINBURGH.—We have also received the minutes of the Edinburgh Conference, held in Mary's Chapel, High Street, on the 27th of July last. Elder John Banks presiding, and elder G. P. Waugh, acting as clerk. Eleven branches were represented, containing 405 members, including 1 high priest, 14 elders, 19 priests, 7 teachers, and 4 deacons. 39 have been received by baptism since last conference, and 6 by letter. Two were ordained elders, and two to the office of priest. The condition of the churches generally in the conference is much improved, and under the superintendence of elder John Banks, promises ere long to occupy no obscure situation amongst the successful conferences of the land. The whole proceedings were conducted harmoniously, and the Saints were dismissed at the close of the

meetings in the spirit of joy and peace. Our friends must excuse us in not giving the full detail of the proceedings in all their peculiar originality as forwarded to us, as our space is too limited for it.

Latter-day Saints' Millennial Star.

AUGUST 15, 1845.

WE are much pleased with the letter from elder Grant, which we have published this month, and have to add, that all additional news which we have received, confirms the same.

Let the Saints be diligent and faithful in exerting themselves to assist our brethren in the West in carrying out the great purposes of God, by fulfilling his commandments in building the houses which he has commanded his servants to erect.

We would wish to intimate one principle of importance to the Saints, in relation to their tithings; which is, that the act of tithing, being a portion of obedience for which individuals are responsible to God alone, no persons are therefore compelled to make payments of the same to the officers of their own district exclusively, but may immediately transmit the same to the presidency in Liverpool, when of any amount; while at the same time we would give every encouragement to the secretaries and treasurers who are receiving instalments, as also to those who contribute the same.

We wish also to state, that any contributions for a bell and clock for the temple, will be considered as contributions for the temple, inasmuch as they will be parts and parcels of the same, and that all future contributions for the temple will be applied for procuring the above, until a sufficiency be realized; and we trust that the fact of providing a mouth-piece and time-piece for the temple of the Lord, will be an additional stimulus to the British Saints in this glorious cause.

SIGNS OF THE TIMES.

The *Magrai Tyiaret* ship from Trebizond, and the *Scutari* ship for the port of Constantinople, got in contact with each other on the night of the 11th ult., about twenty miles from the entrance of the Bosphorus, and in about fifteen minutes the former sunk, and about 130 passengers were drowned. The latter returned into port in a crippled state, after throwing about 200 bales of manufactures overboard.

DREADFUL COLLIERY EXPLOSION.—LOSS OF TWENTY-EIGHT LIVES.—An explosion of fire-damp, by which twenty-eight human beings lost their lives, took place on Saturday last, at a colliery belonging to Mr. Thomas Powell, situated at Cromback, about three miles distant from the village of Aberdare, and six from Merthyr Tydvil. It occurred about eleven o'clock, and was attended with a violent concussion of the earth. There were at the time from 150 to 200 human beings, men and boys, in the pit. The air in the pit, after the explosion, was so noxious, that it was a considerable time ere any person could venture to seek for the missing men. But such is the devotion, such the spirit and courage of these poor working colliers, that they were to be seen going into the pit without the least hesitation to seek their missing fellow-workmen. The risk which they incurred may be imagined, from many of them having fainted when proceeding towards the workings; yet others were pushing on and working, undauntedly, hoping to find some one alive and in need of assistance. The number of persons killed by this frightful calamity was twenty-eight. An inquest on the bodies was sworn on Monday, at the Boot Inn, Aberdare, before Wm. Davies, Esq., of Merthyr Tydvil, coroner for the upper division of Glamorganshire, and adjourned to Tuesday. The following are the names and ages of the sufferers:—David Jenkins, single man, aged 37; Richard Morris, ditto, aged 30; Howel Williams, ditto, aged 28, and Rees Williams, ditto, aged 24, brothers; Joseph Philips, [illegible], aged 15; Thomas Evans, married, aged 35; Evan Lewis, single, 19; George Thomas, [illegible], aged 33; William Williams, married, aged 34; David Jones, ditto, aged 34; David Jones, single, aged 32; James James, ditto, aged 23; Howel David, ditto, aged 20; John Jo[illegible], ditto, aged 19;

David Morgan, ditto, aged 21; Thomas Smith, ditto, aged 19; John Edwards, married, aged 35, and W. Edwards, aged 9, father and son; James Thomas, widower, aged 44, and David Thomas, aged 10, father and son; William Llewelyn, single, aged 19; William Evans, ditto, aged 30; Thomas Davies, widower, aged 78; Evan Thomas, single, aged 14; John Jones, ditto, aged 17; John Evans, married, aged 32, and David Evans, aged 9, father and son, and Nicholas Evans, a compound fracture of the thigh, a fracture of the arm, and a portion of the jaw-bone, and several teeth broken—not expected to live. Our Merthyr correspondent says only one body was taken out on Saturday, thirteen on Sunday, eight on Monday morning, and the remaining six by two o'clock on Monday afternoon. Five only of the men were married, leaving, perhaps, only from six to eight children behind them, the rest being single. The result of the coroner's inquest, which sat till nearly eight o'clock on Tuesday evening, was a verdict of accidental death.

THE RESURRECTION.

THE ANGEL OF THE SEPULCHRE.

He is not here, but he is risen!
Gone beyond the world's control—
Upward, from the body's prison,
To the regions of the soul.
Time nor chance can longer bind
Jesus,—Monarch of mankind!

Dusk was upon Sion's hill,
Night was in the vale below;
All thy myriad hearts were still—
City, doomed to matchless woe!
O'er her more than clouds were spread—
Thunders, that shall wake the dead.

Madness there had done its deed!
There, in dreams, the haughty scribe,
Murderer for his vanished creed,
Launched the zealot's bitter gibe:
There, with more than aspic tongue,
His coils around the victim flung.

There the sullen hypocrite—
Man of blood, the Pharisee—
Darkener of the temple's light,
Ruthless binder of the free—
In dreams ran o'er the life of guile,
And wore the double traitor's smile.

There the men of Sanhedrim,
Wrapt in old pontific pride,
With no enemy but Him
Who, to save them, bled and died—
Ere his hallowed blood was cold,
Grasped, in dreams, the Roman gold.

There the furious multitude,
Raising in their sleep the yell,
"Be upon our heads his blood!"—
Watched his heart-drops as they fell:
Each triumphant in his pain,
As if his direst foe was slain.

Man! are those thy vanities?
Those the triumphs of the earth?
If the spirits of the skies
Could be stirred to bitter mirth,
Thou and all thy pride were born
Things of endless scoff and scorn.

Yet, oh woman's heart!—'twas thine
Through that night to watch and weep!
Touched with love and grief divine,
Still she gazed on Sion's steep,

Till the trembling morn-star gave
Light to lead her to the grave.

Fearless of the Roman spear,
Fearless of the Jewish chain,
Through the valley, dim and drear,
Trod her steps of toil and pain;
Though, before her, Calvary,
Darkened with th' accursed tree!

Round her lay the guilty dead,
Piled and festering from all time;
There, by endless victims fed,
Emblem of the throne of crime,
On the pilgrim's shrinking gaze
Flared Gehennah's livid blaze.

Onward still, in faith and love,
Mary sought her Master's tomb;
Lit by wisdom from above,
What to her was pain or gloom?
Life was death, death victory—
She had seen her Master die!

Now was reached the lowly cave,
Where the dead ne'er lay before:
King, omnipotent to save!
When our age of guilt is o'er,
What hosannas shall be sung,
Where thy tortured form was flung!

On her eyeballs burst a flame,
Brighter than the lightning's spire;
From the grave the splendour came;
On it sat a shape of fire,
With the angel-crown and plume,
Guardian of the Saviour's tomb.

One of the high cherubim
Which surround the Father's throne,
Chaunting day and night the hymn,
"King and God, thy will be done!"
Shapes that with a touch could sweep
All earth's kingdoms to the deep!

Empire beamed upon his brow,
Power was in his lifted hand,
In his cheeks' celestial, glow
Loveliness, serene and grand;
But his flashing glance severe,
Shewed the blood-avenger there.

"He is risen," the cherub said;
"Death is slain, and life is come;
Seek the dead among the dead;
Light has burst on mankind's gloom:
In the grave no longer bound—
From this hour your King is crowned.

"Go, proclaim it to the world!
Mercy has been found for man;
Satan from his throne is hurled!—
Where the Saviour's heart-drops ran,
There shall God's high altar rise,
Lit with glory from the skies.

"Go, proclaim it to the world!
Though its crimes were red as blood,
O'er it is a wing unfurled:
Though its soul were guilt-imbrued,
From the rock a fount shall spring,
Deathless balm be on that wing.

" Go, proclaim it to the world!
That one penitential tear,
More than diadems impearled,
More than earth, is precious here.
Earth must still in pain be trod,
But give the heart entire to God.

" Go, proclaim it to the world!
That Creation, like a scroll,
Fire-struck, like a parchment curled,
Into dust and smoke shall roll:
Then, upon his angels' wings,
Throned shall come the King of kings.

" Then, who smote him shall be smote;
Then, who loved him shall be loved;
Swifter than the flight of thought,
Flesh and blood shall be reproved;
Earth's foundations shall be air—
Faith be sight, and sin despair!"

Παυλος.

NOTICES.

Our Agents will confer a great favour upon us by being as punctual as possible in making their returns for the STAR, *&c., and would thereby enable us to facilitate business.*

EMIGRATION.—*We have engaged the fine ship " Oregon," Captain Borlard, to take out passengers to New Orleans. We exhort the Saints or others to make us early application as possible.*

Wanted, No. 1, *Vol.* 2, MILLENNIAL STAR, *also No.* 2, *Vol.* 4. *If any of the Saints have the above to spare, and would forward them to Stanley Buildings, Bath Street, Liverpool, they would be rewarded for the same, and confer a favour on*

W. WOODRUFF.

TO THOSE PARTIES WHO WISH TO TAKE SHARES IN THE BRITISH AND AMERICAN JOINT STOCK COMPANY.—*In our form of application for Shares, they will find as follows:—*

Name in full.—*Be very particular in writing your name in full.*

Residence.—*Also the No. of your house, the Street, and the Town in which you live, and also the County.*

Profession or Occupation.—*Say what is your Business (if you have any), whether Man or Woman.*

Place of Business.—*Name the place where you carry that business on.*

Also, Write plainly so that it can be read, or get some one to write for you, and then make your mark and have it witnessed.

Write the number of Shares you want; do not put it in figures.

And above all, do not date your Letters of Application on a Sunday, as that renders your act in business null and void.

THOMAS WILSON, Secretary.

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MILLENNIAL STAR.

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THE GNOSTICS.

BY MARMION SAVAGE, A. B.

Continued from the last.

Simon Magus is, by many writers, considered as the father of all the Gnostic heresies. He had been a wizard by profession; and so persuaded were the people that he was some extraordinary person that they affirmed him to be "the great power of God." (Acts viii. 9, 10.) Converted by Philip's preaching, he believed and was baptized; but, relapsing soon after into his old ways, we see him proffering money to Peter and John, to be endued like them, with the power of working miracles. The terrible rebuke this impious proposal met with, brought him, for a season, to a penitent frame of mind: here, however, the apostolic narrative leaves him; and to complete his history, we must refer to other sources of information. We learn from Origen, that he was at Rome during the persecutions under Nero; that he taught his followers that they might conform to the rites of Paganism without sin; and that, by this latitudinarian doctrine, he saved them from the cruelties perpetrated upon their more conscientious brethren.*

All that we know further of this personage favours the opinion of Mosheim, that he is rather to be placed amongst the open enemies of Christianity than in the number of those who corrupted and impaired it.† In fact, he not only deserted the true religion, but openly opposed it; nay, he went so far as to announce himself to be the Saviour of the world. Nor was this enough; he united in his own nature all the persons of the Trinity; in Samaria, his native country, he was the Father; in Judea, the Son; amongst the Gentiles, the Holy Spirit.‡ All the enormities of this odious magician need not be related here; one, however, is too singular to be omitted:—he carried about with him a lady named Helena, and announced her as the identical person whose fatal beauty had occasioned the Trojan war. She had passed by a hundred transmigrations into her present form; she was the first conception, he said, of his own eternal mind; by her he had begotten angels and archangels; and by these had the world been created. A story, more romantic than probable, is related of the manner of Simon's death:—to please the Emperor Nero, who delighted in magical exhibitions, he mounted into the air in a flaming chariot before the eyes of thousands of spectators assembled in the Roman ampitheatre; but, in consequence of the prayers of Peter and Paul, he was abandoned by the genii who supported him; and, being precipitated to the ground, had his limbs broken by the fall: in shame and desperation, at being thus baffled by the apostles, he put himself to death. The disciples of this impostor represented him under the form of Jupiter, and his female associate under that of Minerva; and these representations were, probably, the first of those Gnostic amulets which afterwards became so numerous.—There is a gem in the collection of Dr. Walsh, which he thinks it likely was fabricated by the immediate followers of Simon Magus. The stone is chalcedony, and the sculpture rude. Jupiter is represented in armour, an image of victory on his hand, and the eagle and thun-

* Origen adv. Celsum. lib. vi. † Mosheim Eccl. Hist. Vol. I. p. 140.
‡ Irenæus. lib. i. c. 20. Epiphanius, 21.

derbolt at his feet. On the reverse is an inscription which has not been explained. The singular arrangement of the letters is supposed to be expressive of the coil of a serpent, that favourite Gnostic emblem, found in various forms and combinations upon most of their talismanic remains, of which other instances will occur in the course of this essay.

Menander, who appeared in the reign of Vespasian, followed the steps of Simon, and had many disciples at Antioch. It appears, from the testimonies of Irenæus, Tertullian, and Justin Martyr, that he pretended to be one of the *æons*, or benevolent principles, sent from the *pleroma*, or heavenly habitation, to succour the souls that lay in bondage, and maintain them against the fraud and force of the *demons* who swayed the earth. As, therefore, he did not so much corrupt the religion which Christ taught, as set himself up in his place as a Redeemer sent from God, we must acquiesce in the opinion of Mosheim, that Menander, no more than Simon, is properly to be ranked amongst the Gnostics of the first century.

The claim, however, of the Nicolaitans to that appellation is undisputed. These sectaries, who defiled the church at Pergamus, and whom, Christ himself, by the mouth of his apostle, mentions with reprobation, are supposed to have derived their origin from Nicholas, one of the seven deacons, a proselyte of Antioch. The gross licentiousness of their practice, we have upon the authority of the divine Saviour;* their erroneous opinions are testified by many of the fathers; Irenæus, Tertullian, Clement, and others, who tell us that their belief embraced the doctrine of the good and evil principles—the *æons*, the origin of the world from the hands of inferior spirits, and, generally, all the chimeras which have been mentioned as the prevailing tenets of the Gnostics. Their immorality is described to have been as revolting as their opinions were fantastical; they held sensual pleasure to be the true blessedness of man, and the great end for which he was created. The Nicolaitans soon lost the name of their founder, and branched out into a variety of new sects, all equally distinguished for insane principles and dissolute behaviour.

It has been questioned whether Cerinthus belonged to the first or to the second century; but it is admitted, on all hands, that he was a Gnostic leader. It has been stated that the Gnostics were generally Gentiles, and that an hostility to the religion of the Jews was one of the prominent features of their system. Cerinthus is an exception to this remark. He was by birth a Jew, and the religious scheme which he formed and promulgated was a monstrous combination of Christianity, Judaism, and the oriental superstitions already described. The substance of this wild creed is thus given by Mosheim. "He taught that the Creator of this world, whom he considered also as the sovereign of the Jewish people, was a *being* endowed with the greatest virtues, and derived his birth from the *Supreme God*; that this *being* fell, by degrees, from his native virtue and primitive dignity; that the *Supreme God*, in consequence of this, determined to destroy his empire, and sent upon the earth, for this purpose, one of the ever-happy and glorious *æons*, whose name was CHRIST; that this CHRIST chose for his habitation the person of JESUS, a man of the most illustrious sanctity and justice, the son of Joseph and Mary; and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs; that, when Jesus was taken captive, CHRIST ascended up on high, so that the man JESUS alone was subjected to the pains of an ignominious death." Cerinthus, further, held the doctrine of the millennium: Christ, he maintained, would one day return upon earth, renew his former union with *the man Jesus*, and reign with his people for a thousand years. Such were the principal varieties of Gnosticism as it manifested itself in the first century.

In the beginning of the second century, under Hadrian, the emperor, the obscurity which had hitherto involved these great corrupters of Christianity began to disappear. The Gnostics rose into importance, showed themselves in masses, and drew the attention of the world to the ridiculous and distorted form in which they

* Revelations ii. 6, 14, 15.

exhibited the true religion. At this time, likewise, they resolved themselves into two remarkable divisions:—the Asiatic Gnostics, who simply engrafted the faith of the gospel upon the Eastern philosophy; and the Egyptian Gnostics, who made the compound still more motley, grotesque, and hideous, by adopting from the borders of the Nile, all the tenets, prodigies, and even the divinities, of that land of superstition:

> A crew who, under names of old renown,
> Osiris, Isis, Orus, and their train,
> With monstrous shapes and sorceries abused
> Fanatic Egypt and her priests.

Besides the introduction of the Egyptian theology, there were the following differences between the two Gnostic sects that have been mentioned. That of Egypt refused to acknowledge an *eternal principle of darkness*, a being no less implicitly believed in, by the other sect, than the Supreme Being himself. They held pretty much the same doctrine as Cerinthus, with respect to the union of Christ and Jesus; they attributed to the former a real, not an imaginary, body; and, with regard to their moral discipline and practice, the tenets of their school were subject more frequently than those of the other to the charge of encouraging and sanctioning loose and voluptuous habits.

Basilides, Carpocrates, and Valentine, are the most eminent names among the Egyptian Gnostics. Basilides was a native of Alexandria, and flourished about the year 125 of the Christian era. In the singularity and boldness of his doctrines he surpassed all his predecessors. In his theological system there was one Supreme God, from whose substance had issued seven glorious existences, or æons. Two of these æons, Power and Wisdom, engendered the heavenly hierarchy, or the angels of the first order. From these was produced a new angelic generation, of a nature somewhat less exalted. This, in its turn, produced another, still lower in degree; and every successive order created for itself a new heaven, until the number of celestial descents, and of their respective heavens, amounted to three hundred and sixty-five. Over all these presided the Supreme God, whom Basilides thence called ABRAXAS, the letters of that word, according to the Greek method of numeration, representing the number 365.* No term occurs more frequently than this upon the Gnostic gems.

We proceed to the account given by Basilides of the creation of the world. The lowest order of angels had built their heaven upon the confines of matter, and they soon conceived the design of moulding it into a habitable globe, and creating a race of beings to people it. Animal life was all they had to communicate to their creatures; but God, approving their plan, added a reasonable soul; and mankind, thus created, became the absolute property of the spirits whose pleasure had first called it into existence. The links which connected this audacious scheme with the Christian dispensation were forged with the same profane hardihood of invention. The angelic architects of the visible world became corrupted by their familiarity with matter; they had been too conversant with clay—the vapours of the earth went up and tarnished their bright essences; hence they fell from their heavenly character, and waxing jealous of the Supreme Being, sought to diminish his glory and advance their own. The true knowledge of his divine nature, which he had stamped upon the human mind, they sought to obliterate. Their hands were also against each other; and they shook the nations with their contests for dominion. The fiercest and proudest of these degenerate spirits was the God of the Jewish people. It was principally to quell his turbulence, and overthrow his empire, that the Supreme (in compassion for mankind, which groaned under his sceptre,) sent forth his Son, the chief of the *æons*, who incorporated himself with the man Jesus to execute his great commission. The demon-deity prepared for his defence—his ministers went forth—the man Jesus fell into their hands and was put to death; but against Christ all their malice and fury spent themselves in vain.† Such was the Christianity of Basilides. He

* Basilides did not invent but adopted, the word *Abraxas*. Representing the number of days in the solar revolution, it stood, in the old symbolical language of Egypt, for the sun itself, the lord and governor of the heavens. From thence the Gnostics of that country tranferred it to the god of their demi-pagan, demi-christian system.

† According to Irenæus, Basilides denied the reality of Christ's body, and held that Simon, of Cyrene, suffered in his stead. Mosheim is of opinion that some of his disciples, not himself, taught this doctrine.

taught, moreover, the Pythagorean doctrine of the transmigration of the soul, which he limited, however, to the spirits of wicked men; and he imitated the Samian sage in another particular also, for he prescribed taciturnity to his followers.* Hence, the figure of Silence is found upon many of the Gnostic gems: And one in the collection of Lord Strangford, which Dr. Walsh notices in his essay:—On one face is a female with her finger upon her lips; on the other, the Egyptian deity, Anubis with the head of a dog. The characters upon both faces are equally obscure. Basilides and his followers entertained the most extravagant opinion of their superiority in divine knowledge to all other Christian sects. They only were *men;* and to hold communion with the rest of the world was to "cast their pearls before *swine.*" According to Origen and Ambrosius, Basilides composed a gospel, to give greater weight and currency to his opinions. Gibbon informs us that the Gnostics of his school declined the palm of martyrdom. "Their reasons," he adds, "were singular and abstruse." With respect to the morality of this great heretic, or rather of his doctrines, there exists considerable difference of opinion amongst the learned. The irregular lives of many of his disciples are, however, beyond dispute. His son, Isodorus, composed a "Treatise upon Morals," which is spoken of by the fathers, as "*Cloaca omnium Impuritatum*"—a sink of all uncleanness.

To illustrate the vast importance of the angels in the system of the Gnostics, it may be well to mention a gem, on which the archangel Michael is represented in the form of a man, with the head and wings of a hawk. The inscription on the reverse signifies, "*the might of Michael.*" The reader will now perceive the force of the apostolic warning, "Let no man beguile you of your reward, in a voluntary humility, and *worshipping of angels*, intruding into those things that he has not seen."—Col. ii. 18. We have seen that the Gnostics existed, although not in considerable numbers, contemporaneously with the apostles themselves.

Carpocrates, also of Alexandria, may be judged of by the language of Baronius, who says that he shrinks from the recital of his tenets and practices, as too shocking for Christian ears, "*ob turpitudinem portentosam nimium et horribilem*"—on account of their monstrous and revolting abominations. He differed from the sect of Basilides only in the bolder blasphemies of his creed, and the far more enormous excesses of his practice. He and his disciples resembled Christ in all things, except that they were infinitely more powerful—for the demons were subject to their enchantments, and bound to serve them. His *moral* tenets not only permitted sensuality and crime, but recommended and inculcated them. Eternal salvation, he maintained, was only within the reach of those who had daringly filled up the measure of iniquity. Our lusts and appetites were implanted by God himself, and had, therefore, nothing criminal in them. The only sin was in opposing their impulses; those who did so would be punished by the passage of their souls into other bodies; those who obeyed their desires and passions would ascend above the angels, to the bosom of God the Father. In support of these atrocious dogmas he was not backward to cite Scripture. The text, "Agree with thine adversary quickly, whilst thou art in the way with him, lest he deliver thee to the judge," he interpreted as an injunction to yield to every carnal inclination. The practice of Carpocrates, and his sect, was not behind their doctrine. "Shall I blush only to tell what they do not blush to do?" is the indignant expression of Epiphanius, while he recites their almost incredible excesses. Their paschal feast, the least foul and disgusting of their religious rites, is described as a banquet from which cannibals would have turned away with horror.

Valentine, the third Egyptian Gnostic of celebrity, having been disappointed in his hopes of a bishopric, became disgusted with orthodoxy, and conceived the idea of rising into consequence by the boldness of his heretical opinions. He was a philosopher of the Platonic school, and possessed all the literature of Greece and Rome. Under the influence of his talents and ingenuity, Gnosticism grew more mystic and extravagant than ever; while his energy and eloquence contributed no less powerfully to increase its diffusion and popularity. The *Pleroma*, or tabernacle of the Most High, had been peopled by Basilides with seven æons; Valentine fear-

* Eusebius.

lessly raised the number to thirty, and ventured even to introduce a variety of gender. The youngest of this immortal family was *Wisdom;* from her, by mysterious process, descended the creating angel, or *Demiurge.* This ambitious spirit was no other than the God of the Hebrew nation; and the grand design of the mission of Christ was to chastise his insolence, and undermine his power. But it is unnecessary to proceed further with the scheme of Valentine; in the leading features it agreed with that of Basilides—the heresy of the former differing from that of the latter, only, in being more elaborate, more subtle, and more complicated. "The practices of the Valentinians," says Dr. Walsh, speaking upon the authority of Irenæus, "were conformable to the professions of men who held themselves exempt from the performance of any good work. They said they rendered to each part of the human being its proper attribute; to spirit, spiritual things; to flesh, fleshly things. They, therefore, indulged in all carnal inclinations without restraint, eating idol offerings, and partaking of other feasts of the Gentile worship."*

* "They consider us," says Irenæus, "who fear to offend God, even in word or thought, as idiots and without knowledge; but themselves, committing every odious and irreligious act, they esteem perfect, and the seeds of election.

HEAVEN.

A planetary system where there is no death, sickness, pain, want, misery, oppression, ignorance, error, doubt, fear, sin or sorrow; where the inhabitants enjoy eternal life, and live in love and union with each other. Where each bosom is a mirror: where eternal truth is reflected, and from which emanates the purest affections, without any mixture of falsehood, hatred, selfishness, jealousy, pride, or envy.

Where is such a planet located?

At present, no doubt, there are many such worlds among those shining orbs on high; for instance, the planet where Jesus has gone to dwell, and where Enoch, Elijah, and all those who have been translated or rasied from the dead, have their present home.

But our earth is destined eventually to be redeemed from death, sin, and the curse, and to be regenerated, melted, purified by fire, and renewed in such a manner as to constitute a celestial kingdom, or in other words, a heaven of immortal felicity. When this comes to pass, there will be no more death, no more pain or sorrow. Man will then live on this earth for ever. And even those who are gone from it for a season will then return, and dwell here forever in the flesh.

Job will then see his Redeemer in the flesh, and dwell with him on the earth.

Adam and Eve will then hold the dominion committed to them at the first.

Abraham will then come into his everlasting inheritance in the land of Canaan, and dwell there with Isaac, and Jacob, and all their children, and thus the promises will be fulfilled which have been spoken by all the holy prophets since the world began, in relation to the promised inheritance to the chosen seed.

Then the inhabitants of the earth will be governed by apostles and prophets instead of their pretended successors under the names of popes, bishops, and clergy. And, instead of a contention about the succession to the 'Chair of Peter,' Peter will be here to fill his own chair, as it is written, "Ye that have followed me shall, in the regeneration, when the Son of Man shall come in his glory, sit on twelve thrones, judging the twelve tribes of Israel."

When death, sickness, pain, and sorrow, are banished from the earth; when sin and all its cursed effects have ceased to operate; when darkness, ignorance, and error shall pass away; when Jesus Christ shall be king; and the patriarchs, prophets, and apostles of old become kings, governors, magistrates, judges, and civil rulers; when the mountains are thrown down, and the valleys exalted; when the crooked places become straight and the rough places smooth; when cities are built, and houses and temples reared and furnished in the most durable and elegant manner, with a word; when gold is used for paving streets; when men walk in pure white linen, and eat and drink of the fruits of the earth only, instead of flesh; when flowers bloom in eternal spring, and fruits ripen in profuso

succession every month of the year; when children are born without pain, and reared without sin; when Rebecca lives again on the earth and becomes the mother of thousands of millions, according to the blessings and good wishes of her friends, when she went to become the wife of Isaac. When life and law eternal reigns, and God and his tabernacle are with man on the earth forever. Then will earth be heaven and heaven be earth. And then shall man know and understand that nothing was made in vain, but that all things were created for the glory and pleasure of God, and the enjoyment of his creatures.

DREADFUL DISASTER NEAR ROUEN.

(From the Memorial de Rouen)

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondissement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlme. It first carried away a part of the roof of the factory of M. Rouff, then, gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments. The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Marc. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Marc's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparatively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground, and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighbourhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-looms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protuding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture

it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded. Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor. Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible. When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins. Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000f. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000f. At M. Marc's there were six dead and a great number wounded. His loss is put down at 120,000f. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000f., for these three establishments only. From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length. The communes which have chiefly suffered by it are Le Houlme, Malaunay, Monville, Eslette, Cleres, and Anceaumeville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Intèrieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded; but a great number still remain. Permit me to have recourse to your journal to open a subscription in favour of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Intèrieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Rèceveur Général to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of the disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers. The Rouen Railroad Company requests us to announce that a subscription in favour of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the

crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Leméthéyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing-boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

FUNERAL OF MRS. CAROLINE SMITH.

(*From the Times and Seasons.*)

At half-past nine o'clock, A.M., on Saturday the 24th May, a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of elder William Smith, of the quorum of the Twelve.

At seven o'clock, P.M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at ten o'clock the services were opened by prayer from Elder Page.

After singing, elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of Scripture, contained in the seventh chapter of the Revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians:—"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Brethren, Sisters, and Friends,—we have assembled ourselves together this morning, upon this solemn and important occasion, to pay our last earthly respects to a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrection of the dead. In reflecting upon this subject, the mind is led to inquire:—Why is it that the human family are subject to death—to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation: that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse, not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation, was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful, and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree, and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favour of God. Consequently, a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not, I do not pretend to say at present. It is sufficient, for the present occasion, for us to know, that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbour the idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that, notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality: consequently, you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again, it says: "As in Adam all die, even so in Christ shall all be made alive." We also read in another text, "that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again. This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the Great Ruler of heaven and earth, an atonement has been made, and a plan has been devised, by which the human family will be redeemed from the curse, and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we shall soon meet with those for whom we mourn, never more to be separated by death.—Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Saviour, from the eternal world, looked down upon the condition of the human family, and, in order that they might be redeemed, he offered to come down into the world, take a tabernacle, and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term, spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space, and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality being connected with any of the creations of God. We believe, that spirit is as much a substance as the earth on which we move, yet, it is of a more refined substance and nature; —so refined that mortal eyes cannot behold; but when our sight becomes revivalized and strengthened, then we can behold spirit as distinctly as we now can behold one ano-

ther. What did Paul mean, when he said "it should be raised a spiritual body?" Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant, that after bone had come together to its bone, and flesh and sinews had come upon the bones, and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the Spirit of God, which would constitute it a spiritual body.

Some people suppose that, when a person dies, his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon, that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separation, the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Saviour spent the three days that intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them, and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse, in part, shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for their labours. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honour, authority, and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked,—"I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the Righteous Judge shall give me at that day, and not only me, but to all those who love his appearing."

Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection; and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honour. She passed through the Missouri persecutions with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honours in the kingdom of our God."

EXTRACT FROM PRESIDENT YOUNG'S LETTER.

Nauvoo, June 27th, 1845.

Dear Brother Woodruff,—We sit down to acknowledge the receipt of your letters, and it being one year this day since the massacre of our beloved brethren Joseph and Hyrum, we have concluded to spend the day in conversation, counsel and prayer, and also to write answers to your letters, well knowing that a little information from this place must be acceptable to you at all times, for we feel it as a source of comfort to us to hear of your prosperity. We have met from time to time to offer up our prayers and thanksgivings before the Lord for the salvation and peace of the Saints, and that the Lord would enable us to finish the Temple and the Nauvoo House that the brethren might obtain their endowments, for this we have supplicated by night and by day, and hitherto we have been prospered in a manner beyond our most sanguine expectations; another subject for which we have constantly supplicated is the welfare and success of our dear brethren in England, brother Parley P. Pratt in New York, and the brethren on the Islands of the Pacific, these with our petitions for the sick in our midst, and that God will preserve us from internal broils, has been the theme of our prayers from time to time, and we are happy to say that God has heard and answered our prayers, and has done all things well. The most perfect union, peace and good feeling has invariably prevailed in our midst and still continues. It seems like a foretaste of celestial enjoyment and Millennial glory.

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The cap-stone of the Temple was laid by the Twelve on Saturday morning the 24th of May, at six o'clock, in the presence of many Saints. It would have pleased you to have heard the hosannas on that occasion, and to have witnessed the short but interesting ceremony. The frame-work of the roof is on the building, and the next week the brethren expect to put on the shingles; the frame work around the foundation of the tower is all up, and the first timbers for the tower itself were raised this day. The new stone front is mostly cut, and the first stone was laid to-day at about four o'clock. We expect in about five or six weeks the attic story of the Temple and the font will be all finished and ready for dedication, and just as soon as they are ready we shall dedicate them. We have all the timbers for the temple on the ground, and above one hundred thousand shingles for the roof. The lead for the eaves and the tin for the dome of the tower are also bought. We have paid near 4000 dollars this Spring for lumber (pine, boards, &c.), and near 1000 dollars for lead and tin, and have as yet lacked nothing. There is the most perfect union prevailing among the Saints, and every man seems determined to do all he can to roll on the work of the Temple as fast as possible. Elder Hyde started east, about ten days ago, to purchase the cloth for the tabernacle; and elder Egan is gone to St. Louis to buy about 125 dollars worth of hemp to make cords for it.

The brethren are clearing the ground round the Temple, and we expect to have the Tabernacle reared, so as to be ready to meet in this fall.

We are building a stone wall round the Temple-block, eight feet high and about five feet thick at the base, the wall on the north side is nearly built, the most of the wood-work for the temple is finished, all the window-frames and sashes are made, and the glaziers are ready to set the glass, which we expect here in a few days, the frame and ornamental-work of the tower is all ready to be put up, and the whole is far on the way of completion. The Nauvoo House Committee have re-organized, and the Saints have appointed elders A. Lyman and G. A. Smith on that committee, in the place of L. Wright and J. Snider. A large quantity of brick is already made for the Nauvoo House, and considerable means are on hand to prosecute the work. We calculate to have it covered in before winter. The arsenal is ready for the roof-timbers and the timbers on the ground. There are many good buildings erecting in different parts of the city, there is not much sickness in the place, and there never was a more prosperous time, in general, amongst the Saints, since the work commenced. Nauvoo, or, more properly, the City of Joseph, looks like a paradise. All the lots and land, which have heretofore been vacant and unoccupied, were enclosed in the spring, and planted with grain and vegetables, which makes it look more like a garden of gardens than a city; and the season has been so favourable, the prospect is, there will be enough raised within the limits of the corporation to supply the inhabitants with corn, potatoes, and other vegetables. Hundreds of acres of prairie land have also been enclosed, and are now under good cultivation, bleeding with corn, wheat, potatoes, and other necessaries of life. Many strangers are pouring in to view the Temple and the city. They express their astonishment and surprise to see the rapid

progress of the Temple, and the beauty and grandeur of Mormon looks. Many brethren are coming from abroad, who seem highly delighted with the place and all its appendages.

We now conclude with our best wishes and prayers for your health and prosperity with that of your family, and those associated with you. Please remember us to brothers Clark, Hedlock and families, and those of all the brethren with you, and believe us to be as ever—yours in the bonds of truth and righteousness,

(Signed) BRIGHAM YOUNG.

P.S.—Sunday, June 29th.—This day the twenty-eighth quorum of the seventies have been organized, and is nearly full. There are twenty-seven quorums duly organized and all appear united in the same interest, and firm in the faith. Brother Milton Holmes is remembered by us in his station, he has been appointed one of the presidents of a quorum of seventies.

TO THE SAINTS IN THE EASTERN STATES.

Beloved Brethren and Sisters,—It is now nearly eight months since I left my home, my house, lands, wife, children, mother, friends and kindred in the west, to reside among you. I am now about to return and spend a few months with them, if the Lord will; I therefore wish to leave my blessing and a few words of advice.

I congratulate you on the happy result of your hearkening to the counsel of those who were sent among you, bearing the keys of the kingdom for the goverment and direction of the church in all things. The result has been union, peace and love, and an increase of faith, knowledge, and zeal in the glorious work.

By your efforts, in connexion with others, the City of Joseph has been strengthened and preserved—the poor employed, and kept from scattering abroad—the walls of the Temple completed, with a prospect of speedily being enclosed—the Nauvoo House recommenced with redoubled vigour, and many other public and private improvements carried forward with rapidity and dispatch, while at the same time the farming and manufacturing interests of our community in the west have been increased many fold.

Thus by co-operation, and union of effort, a thousand branches of industry have sprung into existence, or received new life and vigour within the short space of eight months.

This is certainly encouraging, and should stimulate the Saints to persevere in the same course. Our salvation depends on our gathering together from among the sectarian corruptions, and on our building cities, temples, sanctuaries, and strong holds of righteousness and truth, where we can live in peace and be taught the principles and practice of the truth, till we become sanctified by the same, and perfectly united without a jar or schism, so that the immediate power and presence of God may rest upon us, and be in our midst; otherwise we must perish with the wicked, for the Lord God has decreed the overthrow of nations and empires, thrones and dominions, states and republics, so entire that those who are left alive, will humble themselves, put away their priestcraft and idolatry, and obey the voice of his servants. We cannot stand with Babylon, nor lean upon Egypt for help and protection, therefore we must be sufficiently united, and sufficiently taught and empowered to help ourselves, and protect ourselves. In short, we must be the Noahs and the Lots of the age. This being the fact, it will be readily comprehended that our temporal and spiritual duties and interests are inseparably connected and blended in one. We cannot gather together without branches of industry, sufficient to support us, therefore we rejoice in the fruits of our obedience and union up to the present time. And when we read the prophecies of ancient and modern saints, and seeing them actually fulfilling—when we see the efforts that are being made in Europe, and the States by the Church of the Saints, it requires but a small degree of faith to look into the future and see in a very few years a hundred cities of the Saints, with their palaces and temples, and halls of education; and all teeming with life, beauty, industry, knowledge, temperance and peace, while the inhabitants of the same possess a degree of intelligence, civilization, union and affection, which will be a standard for all nations and tribes, and for all succeeding ages.

Yes, my friends, think it not strange, if before ten years roll round, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace and knowledge through all parts of the West, and more or less to the whole world.

Think it not strange if a million of industrious Saints are congregated in that and the neighbouring cities, all acting in union, with one heart and mind, while every market in the world is supplied more or less with the productions of their skill and industry.

Think it not strange if kings, princes, nobles and great men come there with their rich presents in the name of the Lord, and to his sanctuary to seek knowledge, and to receive endowment and salvation, for themselves and their dead.

Think it not strange if Mordecai, instead of Haman, should at last be the man whom the great king delighteth to honour, while at the same time Haman has use for his own gallows.

Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprize. States have spent their fury and exhausted their resources in vain to check her progress. Governors and legislators have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, your progress was still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the host of Satan—to all the spirits of hell—all the lying priests, editors, and 'christians,' who follow them—to all the states, governors and legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory. And the last enemy which shall be subdued under the feet of God and his Saints, is Death. Then hosanna to God and the Lamb, and hail to the immortal Joseph and all the martyrs. They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents, and governors, and judges by acclamation, and reign, and his saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority walk up to the bar of justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance, and they shall be an abhorring unto all flesh, for their worm shall not die, nor shall their fire be quenched.

Brethren, I commend you as sheep and lambs to the care of our good Shepherd, and also to the care of the several shepherds who have been appointed and recommended to lead and watch over you for good. Do not for a moment be led away by the influence of some 'great men' who may chance to come among you with great swelling words, and fair speech, who are not sent here by the Twelve to take the charge, but have come on their own responsibility, to build themselves up, to get gain, to have men's persons in admiration, because of advantage, to 'support the claims' of some person to the general presidency of the Church.

Brethren, no one's claims need any support. Those who hold the keys of the kingdom of God will be supported by the spirit of God, and by his angels, and also by the aid and prayers of the Saints. And they will say nothing about their 'claims,' nor will they need the talents of men to advocate them.

If men hold the keys of the kingdom of God, they are not dependent upon men to support their claims; but the church and all the world is dependent on them and on the keys committed to them for the ministration of salvation. They can shut and no more open, or open and no more shut. And to these authorities all must bow, so far as to be ministered to, and governed in the things of salvation, or else remain without the blessings of the kingdom. To obey them is to obey Jesus; to reject them is to reject Jesus; for they are his messengers, and the entire generation to whom they are sent, shall answer for the reception of them, precisely the same as if Jesus had come in person, and they had done the same to him, whether it be good or evil.

The Saints of the east will do well to continue in the spirit of union, and to abide by the laws of God. Hearken to counsel—meet together oft—pray much—pay your tithing strictly—contribute liberally—support faithful men, and keep the spirit of gathering, for this is the spirit of God—

"He that gathereth not with me, scattereth."
"How oft would I have gathered you."

Faithful (I mean those of you who cannot immediately gather to the west), as we will send advice and counsel from time to time, and also faithful men to take the care of this part of the vineyard. The blessing of Abraham, Isaac, and Jacob, and of Joseph and Hyrum, and Brigham and Heber, and all other like men, be with you forever. Amen.

PARLEY P. PRATT.

Boston, July 20th, 1846.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1845.

So astounding are the various calamities and judgments that are occurring amongst the nations, and so very rapidly on the increase, that we feel convinced that we could fill the pages of each STAR with a detail of the same.

Our extracts in the present number will be found very numerous, and some of them, such for instance as the whirlwind in France, of an appalling and not very common nature.

We lately recorded the explosion in the colliery at Merthyr Tydvill, south Wales; we have since received a letter from elder William Henshaw, who presides over the conference in that neighbourhood, which states that "a many of the Saints were at work in the pit at the time of the explosion, not one of whom was injured, for which they feel truly thankful to the Heavenly Father." This was certainly a signal deliverance, and when the Saints are in the discharge of their duty in the last days—when they are occupying the right position, they shall realize many instances of the special protection of the Most High, as his judgments are poured out upon the nations; but it is on these conditions only, and after the Lord has given us a commandment to flee to Zion in the last days, and told us that there should be deliverance, and we neglect to arise and obey the commandment of the Lord when we have the opportunity; we shall look in vain for special manifestations of his favour on our behalf.

We earnestly exhort the Saints to give heed to the great importance of the gathering, and that while their escape should not be in haste, nor as by flight, yet let not worldly attractions or gain hinder them from obeying the word of the Lord, but let them seek speedily to avail themselves of the way of escape, and seek by the ordinances of the house of the Lord, to receive that power which alone will enable them to endure the things that shall come to pass.

Since the murder of the Prophet and Patriarch of God's church in the last days, the judgments of the Lord have been greatly multiplied upon the land that drank their blood, and whose rulers have refused to condemn the guilty. So also has the increase of the sings of the times been in other lands, and we would venture to say that heavier and more awful judgments are, as it were, at the very door; but according to the faithfulness of the Saints will their light be, and they shall not be overtaken as by a thief in the night.

To be connected with the Church of Christ in the last days, is a subject of no trifling importance; God will not be mocked, and if men are called and receive the authority of the holy priesthood to proclaim his gospel and carry out his great designs, he holds them strictly responsible for the same, and we may rest assured that all who are not faithful in their calling will be severely punished, if not rejected; while on the other hand, if we seek with all diligence to serve the Lord and are willing to sacrifice all things to do his will, his blessings will be great and his deliverances signal and mighty on our behalf.

If there be any who from feelings of pride or envy, or any other motive, for the sake of gratifying their own desires, or maintaining their own dignity, are hindering the progress of the work of the Lord, and are bringing a stigma upon the cause, we say, woe unto such; let them repent speedily, or the hour will come shortly, that it would have been better for them never to have been born. Ye who have the priesthood be prepared to sacrifice every thing that would do an injury to the furtherance of the gospel, and with a magnaminity of soul worthy of the gospel and of the Spirit of God, learn to bear and suffer the calumnies or slander of others, rather than by resistance overthrow the faith of many.

Reflect on your calling, brethren, for if you appreciate it not now, the hour cometh speedily when you shall realize its value, either for weal or woe!

WE have received from elder Leonard Hardy of the Preston conference, the sum of Two Pounds Ten Shillings on behalf of the debt owing by the brethren in the Cheltenham conference. This does great credit to the zeal of our beloved brother, and to the charity and right feelings of the Saints in the Preston conference, and we pray that God may bless them abundantly for their liberality, and that the Saints elsewhere, according to their ability, may follow their example to liquidate the debt, much of which remains yet to be paid.

EMIGRATION.—Captain Patterson, of the *Windsor Castle*, is now in port, and anxious to take out a cargo of Saints, if he can have them. It will be remembered that our esteemed friend, the Captain, took out a large company in the barque *Fanny*, who bore a very honourable testimony of the conduct of the Captain during their voyage, and his uniform endeavours to promote the comfort of those under his charge. We anticipate his sailing somewhere about the 17th to the 20th of September, and we would earnestly exhort all that can accommodate themselves to the time to go with him.

SIGNS OF THE TIMES.

A violent hurricane did much damage in Paris and its neighbourhood on Tuesday. At the Tuileries the Pavilion Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

CONFLAGRATION AT BORDEAUX.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last, we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. *Three hundred buildings, according to the best calculation, have been levelled to the ground.* Most of them were large three, four, and five story houses, and occupied principally by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighbourhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadful from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luczk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Luczk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

A letter from Insterburg, dated, August 13th, says:—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes; the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops has been sent to protect our frontier. It is said the fields in Poland, so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

TERRIBLE CONFLAGRATION AT TOULON.—A supplement to the *Semaphore* of Marseilles mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant:—"*Marseilles, August* 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depôt of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of this catastrophe before our readers.—'*Toulon, August* 1, 1845.—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning, At half-past eleven the alarm-gun was heard, and the alarm-bell of the arsenal sounded the tocsin. The whole town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay the fire-engines of the arsenal were brought to that spot, and the greater portion of the labourers in the arsenal, and all the disposable troops of the garrison were set to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also in a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hardly discovered when it seized upon the principal sheds, under which were piled almost all the timber for the use of the dock-yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the day-time could have gained so much head before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion.'" The *Semaphore* adds that the travellers who left Toulon at eight o'clock at night, say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighbourhood of the fire.

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SALVATION.

WHEN we call to mind the very contracted notions we had formed of religion, or, in other words, of the work of God in the salvation of the human family, we feel truly grateful for the knowledge and intelligence which we have received, though, comparatively speaking, it may be very limited in its extent. We remember well that we looked upon salvation as affecting a very few, and that only in certain generations, and that the rest of the human family would be consigned to the miseries of endless burnings and everlasting despair. We now turn from such a view of the subject with horror, and are enabled to understand something of the extent and merit of that salvation which hath been wrought out by Jesus Christ.

In the first place, then, we consider that the work of the Lord Jesus Christ comprises, as one of its great objects, the overthrow of the kingdom of Satan, and the deliverance of those who have been long subject to his thraldom. We recur to the past—we read the history of the world, of mankind, from the records which time has left us, and we find in every age the great mass of the inhabitants of the earth to be the subjects of Satan, under his influence whilst living in the flesh, and subject to his bondage after death. What an awful reflection does this afford of the direful effects of sin; and, on the other hand, how much does it enhance our estimation of salvation, to reflect that by it, this mighty agency—the power which has dragged so many countless myriads into eternity in its bondage, shall be destroyed and the captives be set free.

We have often heard it remarked, since we entered into the kingdom of God and were called to proclaim the principles of truth, and especially the great law of adoption unto mankind, that in consequence of our strenuously pleading with individuals to be baptized in water by those having authority, for the remission of sins, that we necessarily made light of the blood of Christ, and denied its efficacy thereby. But not so, we plead with men that the blood of Jesus Christ cleanseth from all sin, but in order that individually we may avail ourselves of its efficacy, we call for an acknowledgement of the authority of the Saviour in submitting to be baptized in his name for the remission of sins.

Instead of limiting the efficacy of the blood of Christ, how have we learned to extend it? We are no longer supposing his mercy to extend to a few individuals in a generation now and then, but to the entire overthrow of the works of the Evil One; not to the salvation of those only living in the flesh to whom it is now proclaimed, but to the vast myriads of the dead, to those who have past into the eternal world in ages long ago, yea, to all save those who have sinned against the Holy Ghost.

It may justly be asked how is this to be applied? We reply that the full accomplishment thereof is connected with the mysteries of the kingdom of God, and can only be attended to in connexion with the sacred ordinances of the temple of the Lord. But we may reason on general principles to establish the truth of so great and glorious a doctrine.

We find the Saviour particularly declaring, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Myriads have passed into eternity who never heard this important truth, and yet it is [illegible]

The heralds of the gospel dispensation, on the day of Pentecost, commanded the people to be baptized in the name of Jesus Christ, every one of them for the remission of sins, and they should receive the gift of the Holy Ghost. Millions upon millions have passed into the eternal world who never heard of the commandment, yet was it no less the truth. God in his infinite wisdom hath devised a plan of salvation, finished and complete in all its parts, and the peculiar circumstances in which individuals are placed, will be no plea for the violation of its laws; but he in whom is all wisdom hath provided for every casualty that may occur. Hence we read in the 2nd epistle of Peter that the Saviour, after his resurrection, went and preached to the spirits that were in prison, who had been disobedient in the days of Noah; and he further adds, that the gospel was preached to them that are dead, that they might be judged according to men in the flesh, yet live according to God in the Spirit.

Again, the apostle Paul in his 2nd epistle to the Corinthians says, "else what shall they do who are baptized for the dead if the dead rise not at all, why are they then baptized for the dead." Thus truly implying that if there were no resurrection of the dead, baptism for them would be in vain; but on the contrary, as there will be a resurrection of the dead, then was baptism an aid in behalf of those who have passed into eternity and will not be in vain.

Little, indeed, had we comprehended of the work of salvation while conversant with the teachings of men. Our great mistake seemed to have been in not perceiving the necessity of having a legitimate delegated authority to proclaim the plan of salvation, and to minister in the ordinances of the kingdom of God. We, like others, cherished the blind and confused notion, that in the kingdom of God there was no order, that its laws might be interpreted according to the caprice of any one, and be administered by any that possessed sufficient assurance to do so; but we have learned that

"Order is heaven's first law;"

that it is in being in possession of the authority of the holy priesthood that we have any right to proclaim the principles of eternal truth, and by the delegated power of God alone that we can administer in the ordinances of his house; and here is the grand secret of the application of the ordinances to those that are dead, and who have lived ignorant of the same. Some may be ready to say that nothing can be done by proxy in connexion with salvation, and that every one is solely dependent upon what they do for themselves; but such a doctrine would nullify the whole work of salvation, since our iniquities are laid upon the Saviour, and with his stripes we are healed.

But when we admit the great doctrine of the priesthood, we see how the laws of God are applicable to all, and how they can be rendered efficacious to every one. And from this important and sublime doctrine the saints may learn obedience to another great principle of eternal truth, namely, the doctrine of the gathering, in order that we may understand the mysteries of the kingdom, and understand the will of God more perfectly. And we should bear in mind that much of our glory hereafter will depend upon our diligence in this respect, in ministering for our dead, and in being instrumental in bringing them forth in the resurrection of the just.

In contemplating the subject of salvation, our ideas have been directed to the narrow scenes and circumstances by which we have been surrounded, but now we understand that the great work of the last days is being carried on in the world of spirits as well as amongst the living in the flesh; and when individuals holding the authority of the priesthood are called from time into eternity, it is not to remain there in listless idleness, but to minister in their calling unto those to whom they are sent. While, then, the ties which bind us to our homes, our relatives, our native land may be allowed to have their proper influence, we must not forget the paramount claims of the gathering upon us, and upon which so much depends our future glory. The Saints will do well to weigh this important subject in their minds, and seek to make all things subservient to facilitate the same. We are aware that when the subject is broached to the ignorant, the question immediately arises, What! cannot God save in one country as well as another? This we do not question. He could have saved the Hebrew family in Egypt as well as in the land of Canaan, if

such had been his purpose; but no one will deny that if the Israelites had refused to leave that land, they must have perished in the overthrow of the enemies of God. But such an objection can only be made in utter ignorance of the purposes of God, and of the establishment on earth of that kingdom which should never come to an end. We have been foolishly dreaming of a heaven of glory, we knew not where, forgetting that the earth has been cursed by the introduction of sin, and that one portion of the work of Christ, was to remove its baneful effects, and restore it to more than its original purity and splendour, and render it a fit dwelling place for the redeemed sons and daughters of Adam. Not so with those, of whom we read, in the fifth chapter of the Revelations of John. They had learned to sing a new song, the burden of which was, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God, kings and priests; and we shall reign on the earth," and they were looking anxiously forward to a realization of their divine breathings.

EDITOR.

THE GNOSTICS.

BY MARMION SAVAGE, A. B.

Concluded from the last.

The Valentinians performed their religious ceremonies in secret places and in profound silence. The former practice was directly at variance with that of apostolic times, and must have contributed much to throw suspicion upon their sect, and bring the Christian profession into odium. Valentine, like Basilides, produced a gospel, which contained, amongst other apocryphal matter, some absurd particulars of the infancy of Jesus Christ. He was the author, also, of a work which he entitled "Wisdom." In this he asserted, say Irenæus and Tertullian, his superiority to the apostles themselves. He alone knew the pure, uncorrupted, and hidden mystery.

The *Ophites*, or *Serpentinians*, present a remarkable variety of the Egyptian Gnostics. They followed, in general, the system of Valentine; but they added the monstrous tenet, that the serpent (from which they took their name) was either Christ himself, or Wisdom disguised in the form of that reptile. At first view, it is difficult to conceive by what perversion of ideas so outrageous a doctrine could have been invented or received; a little reflection, however, shows that it flowed easily from that part of the system which separated the Supreme Being from the creator of the world, and represented the latter as in rebellion against the former. The serpent, therefore, in tempting the mother of mankind, could not but be an object of veneration, for, by so doing, he was shaking to its basis the kingdom of Demiurge. We learn, from Augustine and others, that the Ophites were not content with the abstract worship of their grovelling divinity. They procured a large one; and, having erected an altar over its den, they enticed it, by such food as it was fond of, to issue from its retreat, and wind itself about the holy things, licking and tasting the elements in the Eucharist. The bread it broke in pieces, and presented to the bystanders, who received it as from the Redeemer in person, and then, kissing the reptile, permitted it to return into its den.

The serpent, we have already mentioned, was a favourite emblem of the Gnostics: whether Greek or Roman, African or Asiatic, they were equally disposed to adopt the figure of that animal into their mystic schemes: all the nations of antiquity regarding it with similar feelings of awe and veneration. Accordingly, no device is so common upon the Gnostic amulets. In all the curious and original collections of gems, which form the basis of Dr. Walsh's learned essay, there is scarcely one where the serpent's head is not exhibited, either simply, or combined with other bodies, lions, dogs, cocks, or men. A beautiful chrysophrase in the possession of Lord Strangford, displays the serpent's head in combination with the head of a lion, encompassed with rays, and supposed, by the learned, to represent

Christ, "the lion of the tribe of Judah."* A right line, traversed by three curved ones, on the other face of this gem, is a usual Gnostic character, but remains unexplained. The upper inscription is the mystic term, ABRAXAS, the import of which has already been stated. The lower inscription is also familiar on the Gnostic remains, and has generally been taken for a Greek corruption of the awful tetragrammaton of the Jews, יהוה or Jehovah. This interpretation is consistent with the meaning attached to the lion's head; but Dr. Walsh is of opinion that the first letter, I, stands for Jesus, and that the remaining two are the *Alpha* and *Omega* of the Apocalypse—an explanation warranted by the circumstance, that the Greek emperors used these letters upon their coins in precisely the same signification.†

Saturnius, Cerdo, and Marcian, were the chief apostles of the Asiatic Gnosticism, to which we proceed now to direct the reader's attention. Saturnius was contemporary with St. Ignatius, and taught with great success at Antioch. He held the doctrine of two eternal principles, the one good, the other evil. The latter was identical with matter, and called the material principle, or that of darkness. Seven angels, who presided over the seven planets, were the architects of the world. When the work of creation was completed, the good principle smiled upon it and blessed it; and, as the first token of his favour, he gave a reasonable soul to the inhabitants of the new earth. He then parted it equally among the seven creating angels (one of whom was the God of the Hebrew people) but reserved to himself the sovereign lordship over all. Had it depended upon the good principle alone, all mankind had been wise and just; but his adversary hastened to assert his power, and with this view, he called into existence a new race of beings of malignant character, created in his own image. This was the origin of the moral difference we see amongst men. Ages rolled on, and the angelic governors of the world at length fell from their allegiance, and suffered the affairs of the earth to run into disorder. Then the good principle sent Restorer, whose name was Christ; and who came arrayed in the *semblance* of a human body, to destroy the empire of the principle of evil, and to point out to virtuous souls the way by which they must return to whence they came. Saturnius was not a sensual Gnostic; his extravagance chose the opposite extreme of continual penance and mortification. This was the *way* pointed out by Christ; the soul could return to God by no other process, save abstinence from wine, meat, wedlock, in short every thing, says Mosheim, that tends to sensual gratification, or even bodily refreshment. Rigid as the fanaticism of this man was, he gained many proselytes; but it is manifest how the truth of Christianity must have suffered, from the ridicule and odium which fell upon those whose practice was not less abhorrent from the precepts of the gospel, than inconsistent with reason and injurious to society.

There is a cloud over the history of both Cerdo and Marcian, which the researches of learned men have not, as yet, been able to disperse. The former was a native of Syria, and the latter of Pontus, in Asia Minor, of which country his father was Christian bishop. They are generally considered as the first who preached Gnosticism with any success in the imperial city; Italy, and the western parts of the empire, having, previous to their time, been infested with few heresies of note. The time of their appearance in Rome was the reign of Marcus Aurelius. At first they propagated their religious frenzies secretly, and used caution and concealment in the celebration of their rights; but, when the poison operated, and crowds of proselytes flocked to their standard, they openly taught their impostures, and actually formed congregations and churches of their own. "*Faciunt favos et vespæ; faciant ecclesias et Marcionitæ*," is the strong expression of Tertullian.

Marcian held the doctrine of the two eternal principles of good and evil; but he interpolated a deity of a *mixed nature*, who was the God of the Jews and the creator of the world. This intermediate being was at perpetual feud with the

* It is probable that this gem may have belonged to some of those Gnostics, who, like Cerinthus above spoken of, were of Jewish extraction, and, consequently, did not repudiate Judaism altogether from their system.

† A Gnostic sect is mentioned by Mosheim who held that the *plenitude* of divine truth resided in the Greek alphabet; and that, on this account, Jesus Christ was designated the Alpha and Omega.

evil principle, whose empire covered all the earth except Judæa alone. Both the one and the other, however, were actuated by a common animosity to the good principle, to whose throne they aspired; and they ambitiously endeavoured to reduce to vassalage all the souls of men, keeping them in a tedious and miserable captivity.

That nothing might be wanting to complete this gloomy picture of the obliquity of the human mind and abuse of the sacred Scriptures, there were many sects which adopted the names of persons mentioned in the Bible, who were either notorious for their wickedness, or furnished them, at least, with pretexts for launching into the most absurd extravagances. A descendant of Carpocrates founded the sect of the Adamites, who resorted naked to their churches, affirming that they thus reinstated man in the simplicity and innocence of Paradise. Another sect called themselves Cainites, from their veneration for the character of Cain, who, they asserted, was the offspring of a more potent energy, and, therefore, predominated over Abel, who sprang from a weaker origin. Others took the name of Judas Iscariot, and held that apostate in the highest reverence. Others rioted still more wildly in depravity and profaneness, and rent the seamless garment of Christ, that emblem of the unity of the church, with a more presumptuous hand; but to track the course of folly and impiety any further would be to exceed the bounds of the present essay.

Having, in our introductory remarks, presented the reader with the most prominent features of the Gnostic heresies in general, we shall merely repeat here (to account for the origin of those gems of which a few specimens have been exhibited) that it was one of their most remarkable tenets, that malevolent spirits ruled the world, presided over universal nature, and caused all the diseases and sufferings of humanity. By knowledge or science, they believed these spirits could be controlled, their power suspended, and even their malevolence charmed to the use and benefit of man. Of this science, they boasted themselves the masters, and it consisted, chiefly, in the efficacy of numbers, and certain mysterious hieroglyphics and emblematic characters, adopted, chiefly, from the Egyptians. Hence, they made systems of what they call monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols, combined in a thousand varieties, with the forms of serpents and other animals of mythological renown. These compositions of mystic numbers and figures they sculptured on gems and stones of different kinds and qualities; and they maintained that whoever bore one of these upon his person was secured by it from the particular evil it was constructed to guard against. From this supposed efficacy, these gems obtained the name of AMULETS—"*amuleta quia mala amoliuntur*," because they keep off dangers or evils. Amulets against disease were formed of materials having an imaginary connexion with the distemper:—red against all morbid affections of an inflammatory or febrile character: chrystal, glass, or some pale substance, against those that were watery or dropsical: and so of others.

An Amulet against Tertian ague, constructed by an eminent follower of Basilides, is represented on one side by a human figure with the head of a cock; the legs are serpents, and between them is the mystic word ΙΑΩ. On the opposite face are the elements of an *abracadabra*. Arranging the letters under each other in lines, always ending with ω, an equilateral triangle is formed in this manner:—

A E H I O Y ω
E H I O Y ω
H I O Y ω
I O Y ω
O Y ω
Y ω
ω

The reader is aware that the word "*abracadabra*," admits the same arrangement. In these combinations resided great virtue. The equilateral triangle represented the process of the Deity through the corporeal world.

The immense number and variety of these talismans that have been and are still

found, in many places very remote from each other, attest both the accuracy of the historians who have described these sects and their heresies, and the great encouragement their propagation met with all over the world. In the East, travellers procure them with ease; and even in the West, they are continnally dug up, on the banks of the Rhine and Garonne, and other regions, where, it is supposed, the Cerdonites and Marcianites scattered them in abundance. Their frequency in every part of Europe led Montfauçon to hope that by their means a full light would yet be thrown upon all the secrets and mysteries of Christian Gnosticism.

In conclusion, we would observe, in the words of Dr. Walsh, that it adds another proof of the miraculons interference of Providence for the preservation of Christianity, that its first promulgation should be accompanied with conceptions so extravagant, and conduct so flagitious, as that of many of the sectarians of the first ages; and that it had to contend, not only with the attacks of its avowed enemies, but the evil reports caused by its pretended friends. The heathens, either in ignorance, or wilfully seeking occasion to excite prejudice against the 'new faith,' did not fail to impute the extravagance of the Gnostics generally to all Christians; and, unfortunately, the sect met with such acceptance, and its wild opinions and licentious practices were so congenial to the understandings and temperaments of the people among whom they were circulated and exhibited, that they became in a short time, numerous enough to afford a plausible pretext for confounding the sacred doctrines of the gospel with the gross and fantastic perversions of their noble and important truths. It does not appear that the fatal consequences of these perversions—the dreadful injuries they inflicted upon the cause of Christianity—have been sufficiently insisted on. The final triumph of the religion of the gospel over all the efforts of the heathens to extinguish it is, no doubt, a strong proof of superhuman support; but surely the argument for divine interposition is much strengthened, when we add to the persecutions of its enemies what it had to encounter from the perverseness of its friends: had it been of human fancy or device, from the monstrous corruptions and perversions which their vice and folly introduced into it, no doubt "it would have come to nought:" but we discern with astonishment, a small but pure flame burning bright and, with an inextinguishable blaze, under all the ashes which for two centuries had been heaped upon it by its professors; we see a clear stream flowing on, undefiled and uncorrupted by the torrents of pollution that had been poured into it by those who professed to drink of its waters: and, now, at the end of eighteen centuries, we are witnesses of that flame illumining the remotest parts of the earth, and that stream flowing through the most distant lands, and affording the waters of life to the whole civilized world."*

NAUVOO.

Our latest accounts from Nauvoo bring tidings of general peace and prosperity. The Temple is progressing as rapidly as ever—the Saints united. Enterprize and industry fill the bosoms of all patiently waiting for the glory of Israel to appear. Every exertion is being made for the completion of the Nauvoo House. From present appearances there will be many hearts made glad in the coming fall, for their readiness to give heed to counsel, when the call was made in the spring—'Come up and finish the House of the Lord.'

We copy the following from the *Times and Seasons*:—"It may be said that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:—

'Bide your time—one false step taken
Perils all you yet have done.
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavour
Men or states to greatness climb.
Would you win your rights forever,
Calm and thoughtful bide your time.'

Yes truly and manfully will they abide their time, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord is unabated."—*New York Messenger.*

* With the concluding sentiment of the foregoing article, of course we do not agree.—Ed.

THE LAST SHINGLE.

From the Nauvoo Neighbor.

The *Neighbor* has been delayed a few hours, in order to say that *the last shingle* has been laid upon the roof of the Temple. The roof is now completed, and, the sash and window frames having been made ready, the house of the Lord may be considered "enclosed." We thank the Lord who hath extended his arm to help us to accomplish so much in so short a time, and we pray for his continued aid for its final completion.

SEE! HEAR! WEEP!

"Blow ye the trumpet in Zion * * * * * And I will show forth wonders in the heavens and in the earth, blood, and fire, and vapours of smoke." (Joel 2.) Every person acquainted with events, or history, or signs, or even the speculations of the newspapers, expects some wonderful change in the affairs of governments and men, and more than all, in the providence of God. The Millerites have waked up a foolish spirit, that urges on the belief, that Christ is to come before he purifies the earth of sin, or even gathers Israel according to the promise made to the fathers. Other discontented beings have other projects to tease the fluctuating minds of a weak generation with. While the Latter-day saints, in the name of Israel's God, come forth with scripture and prophecy, declaring what shall be, and lo! *the calamities are here!*

Nor is this all; there is a belief in man, which all the wisdom, cunning, sophistry, fool hardiness, or bravado of sectarians, infidels, heathens, and even nothingarians, have failed to kill or cure; *that belief is this;* that God once destroyed the inhabitants of the world by water for wickedness; and that he will again destroy them in the last days for their abominations, *by fire;* This the scriptures teach; and this will come upon the world like a thief at night.

The prophet says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

In the twelfth chapter and forty-ninth verse of Luke, Jesus Christ uses this strong language: I AM COME TO SEND FIRE ON THE EARTH: *and what will I, if it be already kindled?* Now, gentle reader, and ye wise editors, we have quoted three passages of scripture as a prelude to thousands and as a warning to millions, and who will spread the news from house to house; from neighbourhood to neighbourhood; from town to town; from country to country; from state to state, and from nation to nation, that Jesus Christ has begun to burn up the world? Who will act as a faithful watchman and give notice that the fire has already commenced, and will burn up all that have no refuge? In the midst of this awful conflagration, there will be three places of deliverance; for it is written: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

A later prophet, and one too, who holds the keys to unlock the stores for this generation, has said: "Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after to day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."

A FEW HINTS TO CANDIDATES FOR THE CELESTIAL KINGDOM.

Dear Brethren—The present period of our existence, as a religious community, is an important one. Our struggles for conquest over the powers of darkness have been severe and unremitting; and though our enemies, by the aid of some apostates, have endeavoured to cast over us the dark clouds of guilt and crime, and thereby urge on to deeds of blood and extermination, an ignorant and infuriated rabble against the people of heaven's choice, still our hands are above the water, and as the lightnings of heaven are the more conspicuous upon the face of a dark thunder cloud; so also is the truth which God has communicated to us displayed with more brilliancy and glory, when bursting from warm and affectionate hearts, and playing with those imaginary wrongs and evils, which hands, stained with innocent blood, have penned and published against us.

A blind man can see darkness where there is none, but he cannot see the light when it shines, so this blind generation can see and proclaim our darkness, but not our light. "Behold, the light shineth in darkness, and the darkness comprehendeth it not!" Our prophets have been slain, and few lay it to heart. Our government winks at the cold-blooded and murderous deed, and turns a deaf ear to our cries and prayers for the redress of wrongs and losses sustained in Missouri, but the Lord God hath spoken from heaven, and commanded that we should importune at the feet of the judge for redress; and if he would not hear us we should importune at the feet of the governor; and if the governor would not hear us, we should importune at the feet of the president; and, if the president would not hear us, then, he says, "will I, the Lord, come out of my hiding place, and vex the nation in my sore displeasure." With this commandment we have fully complied, and a sufficient time has elapsed to afford opportunity to the government to do something for us, had it been disposed. Now, therefore, all ye Latter-day Saints, know ye, that God is about to come out of his hiding place and vex the nation in his sore displeasure, to make inquisition for blood, and bring down high and exalted looks to weeping, lamentation, and woe! And, never! no, never!! will our nation flourish and prosper again until Mormon wrongs have been redressed, and the blood of our noble and martyred heroes is avenged by the government that has winked at the cowardly and treacherous deed.

There is one material error existing among the Saints, and that is:—In my travels through the country, I have found that many have lent their money to individuals out of the church, and also to banking institutions. These have no interest in building up the church and kingdom of God, and now, if the hearts of our members are in the church, let them place their treasure there, for where the treasure is there the heart will be also. If their treasure is in the bank, or out of the church, their hearts will be where the treasure is. If men have money, and have love for the church and wish to see it prosper, let them loan their money to the church, and thus help it in the days of its infancy, that it may become strong; and then, in its manhood, it will be able and willing to succour its early supporters, and repay the whole, with good interest. After this, I shall look upon every man as a hypocrite who loans his money to any but the church of God, and at the same time professes to love the church. He proves to me that he loves his money more than his soul; for he will trust his soul in the church, but he thinks so much more of his money than his soul, that he will not trust it there. We want all such members to apostatize forthwith, and go away from us; for they are only in the way, and are increasing condemnation upon their own heads. Men who will say to me that, they would be glad to pay their tithing and help the church if they possibly could, and, at the same time, have some thousands of dollars deposited in the bank or elsewhere, which they could draw out by cheque at any time they were disposed, are certainly very hypocritical, and are kindling a fire about them that will burn and eat as doth a canker,—and they must be associates with Annanias and Saphira. Let the gold and the silver of such stand as a witness against them in the day when God shall reward those who have become poor for his sake. A candidate for a celestial crown will never loan his money out of the church for fear of losing it if he lend it to the church. A purely celestial spirit will never say to me, when he has money loaned out, that he can command at any time he chooses—'I would be glad to pay my tithing and help the church, if I had any money, but I have none, and am very sorry that it is so.' This kind of dealing may be justified in the world, and pass without censure, but not in the kingdom of God. The man or woman who does it brings a curse upon themselves and their posterity also if any they have. If our church is worth any thing it is worth every thing, and if it is worth every thing, why shall we not be willing to make a whole sacrifice for it? But if it is not worth every thing, it is worth nothing, and why dabble with it at all? "Eat, drink, and be merry, for to-morrow we die." On the shoulders of the twelve lies the responsibility of building up the kingdom of God in all the world, and now if the rich will look on and see us strain every nerve, muscle and sinew, to execute the commandments of God, and they not put forth a liberal hand to help us; if to us the keys of the kingdom have been given, they will have the opportunity of proving the truth of one saying of our Lord, which is this—"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

A celestial spirit will not keep his money in his chest, for this would be placing the talent in a napkin and hiding it in the earth; but he will lend it or give it to the church, that it may be used to advance the cause of God, and he will have the honour of being a pillar in the Temple of his God, and shall go no more out. He shall not apostatize!

May the Lord bless the frank and generous hearted, and bring them victorious to His celestial hill. Your brother in Christ,

ORSON HYDE.

REMISSION OF SINS.

(From the Times and Seasons.)

Sin is the transgression of the law, and remission of sins pre-supposes the satisfaction of justice, in some way of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law claims the protection of all good subjects, and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he never can in justice again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savours of forgiveness, and if he receives the approbation of the law, it is because justice claims it; but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are accountable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying—"Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness, and corruption brings dissolution; and there is nothing in death to reorganize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice and reconcile God to us*), so that we are no longer under condemnation for original sin; and so that we shall

* Properly—"reconciled us to God."

be made free from the penalty of the fall, as it is written—"As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because—Firstly, he was the first begotten and best beloved of the Father. (See Hebrews i. 6, and Matthew iii. 17.)

Secondly, he was able to comprehend the penalty without suffering eternally. (Isaiah ix. 6; Psalms xvi. 10, and Luke xxii. 39, &c.)

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer, only as he took it upon himself to suffer for us—Isaiah liii. And the whole was an act of mercy against justice for the remission of our sins, or that we should not be for ever subject to the vengeance of a broken law; and also, *that we might be placed upon the ground of exaltation and eternal life*, according to the first purpose of God in the creation of man; for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood; as it is written—"And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins." (Matthew xxvi. 28.)

Again—"For behold I say unto you, * * * * when ye partake of the sacrament, do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." Book of Doctrine and Covenants, section 50.)

Some may object to this position, because the apostle Peter told certain believing Jews to be baptized for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement, we shall find, that notwithstanding we are no longer counted sinners because of Adam's transgression, yet there is a curse left upon the earth for man's sake, and God's preparing salvation for us by the atonement, does not reconcile us to him without law, for we are prone to sin by nature, being still under the power of the devil, according to the character of the curse, and would for ever have remained so, but the atonement brought in a law of *restoration*, by which we may subject our carnal nature, and again become heirs of the kingdom of God, if we will: and that law is the gospel, and baptism is an ordinance therein, for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Again, the book of Covenants, speaking of baptism, says, "Wherefore, enter ye in at the strait gate, &c." (Section 41, see also 1 Peter). It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the *remission of sins*." (See also book of Covenants, page 218, section 65). Now the first definition of the word, "*for*," is "*because of*." Put this construction upon the quotation, and it would read, be baptized *because* of the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin could never have been saved; but now, because of the remission of sins by the shedding of blood, we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this, together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be, until in all cases the gospel is had in exercise for their restoration; and every one hearing the gospel is under condemnation if he will not obey it; and unto such, the atonement is no longer meritorious, because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii. 18). And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death, "where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission."—Heb. ix. 22.

V. H. BRUCE.

City of Joseph, July, 1845.

TEMPLE TITHING.—BELL-RECEIPTS.

From the various questions that have lately been asked upon the subjects at the head of this article, we are sensible that some instructions on the same are necessary. We would therefore say, that as tithings for the Temple are personal free-will offerings, any person has a right to forward their tithings to the President of the Churches in Britain, and receive a receipt for the same in their own name, if they wish to do so. Any person wishing to forward 10s. or upwards, can do so by a post-office order; but as there is, or ought to be, an organization in all the conferences and branches to collect for the Temple, consisting of collector, secretary, and treasurer, all small sums can be paid into the hands of the treasurer of each branch or conference, and the name with the amount, in all cases, should be strictly taken; and then the treasurer of each branch or conference, (as the case may be) should forward those monies to Liverpool, not, by any means, omitting to send the name of each subscriber and the amount paid. Let the treasurer's name be sent in full, that a receipt may be returned to him for the sum forwarded. I wish it to be distinctly understood, that each person's name will be recorded in our books, at Liverpool, and transferred into the Book of the Law of the Lord, at Nauvoo, with the amount of money paid, though it should not exceed one penny. All names forwarded to us by the treasurer are as strictly attended to as though each subscriber had a separate receipt. We would recommend that *all* small subscriptions be paid into the hands of the collector or treasurer, and let the treasurer forward the same with the name to us, as by so doing we will be saved much trouble and expense, by giving one receipt for the total amount to the treasurer, instead of forty or fifty for the same number of shillings or sixpences, as we keep a printed duplicate, bound in a book, of each receipt we give. Some have forwarded us money for the Temple, without the subscribers' names, and others have forwarded us names, without informing us who the treasurer was, or in what name to make out the receipt. We wish all our friends, hereafter, to notice these items, and it will save us much trouble.

With regard to subscriptions for the Temple, or Bell of the Temple, we make no distinction whatever between the two; we shall make use of all funds collected for the Temple to pay for the Bell until a sufficiency is procured for that purpose, and it is all entered in the Book of Records just alike.

We hope the Saints will not weary in well-doing in this matter, but continue to cast in their mite for this cause, until the finishing-stroke shall adorn the Temple of our God.

All monies, names, lists, or letters forwarded for the Temple, addressed to W. WOODRUFF, Stanley Buildings, Bath Street, Liverpool, will be strictly attended to.

WILFORD WOODRUFF.

CONFERENCE MINUTES.

GLASGOW.

A Meeting of the different branches in the Glasgow conference took place in the Odd Fellows' Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. H. Stenhouse.

President M'Cue addressed the Saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the Saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience.

Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, a.m. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holmes followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President,
ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1, quorum of seventies, 1, 15 elders, 18 priests, 13 teachers, and 2 deacons. Elder Leonard Hardy was called to the chair, and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented, eleven branches containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favour of the faithful labours of elder Hardy, the presiding elder of the conference. It was evident that he had done honour both to the cause of God and his brethren since he had had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed presiding elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President,
JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labours—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labours. There has been a continual increase of members from the commencement of his labours, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the Saints was asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favour of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President,
WILLIAM WALKER, Clerk.

I have not presented the full minutes of these conferences, but have endeavoured to give the remarks in a brief manner. I rejoice to find these conferences we visited so well united and prosperous in the principles of the Gospel. Elders Holmes and Hardy will take their departure together, for New York or Boston, about the 16th of October. Though their missions to England have been limited to about ten months, yet it has been interesting to themselves and of much benefit to the Saints. Although we shall feel the loss of these dear brethren, and miss their society, yet, as duty calls them home, we feel to bid them God speed to the bosom of their families, homes and friends, and the City of Joseph, with all the prayers, blessings, and the good wishes to rest upon their heads, from the many Saints with whom they have formed an acquaintance in this land.

W. WOODRUFF.

On our return from the Manchester conference, we received our regular files of *Times and Seasons*, and the *Nauvoo Neighbor*, and *Messenger*, from New York, by the arrival of the Great Britain, all bearing testimony that the cause of God is advancing in that land. In turning our eyes to the receipts of letters, we found one from our brother I. F. Carter, of New York, and also one from Father Ezra Carter, of Scarborough Maine, informing us of the death of his wife, (our mother) Sarah Carter, who fell asleep without a struggle or a groan, at a quarter-past eleven o'clock, a. m., on the 21 July last, aged 70 years, 3 months and 13 days. In this bereavement Father Carter is called to mourn the loss of one who has been the partner of his youth; companion of his middle life; and solace and support of his declining years, while a family of eight sons and daughters are also called to mourn the loss of a fond and an affectionate mother, who has most tenderly watched over them and their interests, whether at home or abroad, during their lives.

There are peculiar associations and tender ties that bind man to a bosom friend, a companion, a wife, and children to the hallowed name of mother, that cannot be found elsewhere; and though she live to three score years and ten, when called away it severs for a season some of the strongest ties that binds man to his kindred. Mother Carter ever considered it a pleasure, and one of the duties required by her religion to administer to the wants of the poor and needy, and during the last fifteen years of her life she has administered with cheerfulness to the wants of the elders of Israel and the Saints of God, in their travels in the world. And as she has often administered to the wants of the disciples of Christ, may she receive a disciple's reward.

WILFORD WOODRUFF.
PHEBE W. WOODRUFF.

Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1845.

In our last we referred to the peculiar providence by which the Saints were preserved from the awful destruction of life which occurred lately at Merthyr Tydville, in Wales. Since then we have been favoured in Liverpool with a visit by our friend Captain Dan Jones, who was in the neighbourhood at the time, and from whom we have learned additional particulars. The Saints who regularly were employed in the pit, were not there at the time of the explosion. They had been warned by vision, of the catastrophe, and absented themselves from their work. While on the other hand, the individuals who were destroyed, had particularly distinguished themselves by disturbing a meeting of the Saints, and crying out for a sign, little deeming that their request would be granted so speedily, and in so awful a manner. The services of the Saints, however, were called into requisition to bring up the bodies of those that were destroyed, nor would the agents, or overlookers of the works attempt it, unless preceded and assisted by the Saints; and the general impression in the neighbourhood, amongst all people, is, that it was a signal judgment upon the people for their persecution of the Saints, and it has created a strong feeling in favour of the spread of the truth. Subsequently, elder Jones exhorted the people in a meeting to repentance and baptism for remission of sins, stating that they were not safe even in retiring to their homes to seek the repose of the night, without first entering into covenant with God. Two, we believe, obeyed the gospel, when behold, the first sight which greeted his eyes in the morning, was the carrying by of three corpses of men, who had been killed while excavating for the building of a house, and who had turned a deaf ear to the offers of mercy.

When will the people learn wisdom, and seek to escape from the judgments of God? And when, too, we would ask, will the Saints learn fully to estimate the value of the privileges which are theirs to enjoy?

Our recent news from the West is of a most encouraging nature. The last shingle of the covering of the house of the Lord has been put on, verifying the fallacy of the false prophet of Rigdonism, which we trust may have a beneficial effect upon the minds of his deluded followers, as this was the hinge upon which he trusted to establish the veracity of his professions; or, as mentioned in a letter of elder Amos Fielding to President Brigham Young, dated, Alleghany city, July 25th, as the cable of their hopes, which he trusts may part from its anchor, and which was, *that if ever the roof of the Temple is finished,* ALL RIGDONISM *falls to the ground in this place.*

The American papers which we have received, teem with numerous details of the continued visitations of the judgments of God in that land.

Let the Saints take encouragement, the hour of their deliverance draweth nigh, and they will be enabled to appreciate its value by the infliction of judgments upon the nations by which it will be contrasted.

We rejoice much in the favour which the Lord is granting to his servants in the eyes of the people, even in this land, and we know that by a continued course of upright conduct dictated and carried out by the Spirit of the Lord, that confidence

shall be increased, and thereby enable us to effect much for the building up of the kingdom of God.

We have a subject or two which we feel it justice to touch upon for the satisfaction of the Saints, and first, with regard to the Joint Stock Company. Many have expressed their surprise that we have not made the pages of the STAR the vehicle of communicating information and instruction upon this subject; our reason is this that we are not allowed to publish anything to the subscribers, without sending a copy of the same to London. This information we trust will suffice, in the mean time we would state, that we have been most laboriously employed with the same, hitherto; the number of applications for shares exceeding 2700, and that we are through necessity some 200 letters in arrear of answering at the present moment.

In connexion with this we would mention the STAR, and crave a little mercy and lenity from our brethren if their orders are not so punctually attended to as they could desire; as we assure them that we will not wilfully offend, but (in the midst of church business, emigration, joint stock company, and compositions and collecting matter for the STAR twice per month, making up parcels and despatching the same to their different destinations,) do our utmost to comply with all orders; and we further entreat that if our numerous correspondents have not their letters answered by return of post, they will in mercy forgive, and exercise that charity which thinketh no evil.

In giving orders for publications, our brethren will oblige us by inserting the list at the close of their letters, and by that means save the labour and time required to pick it out from the general matter of their communications.

THE RISING OF THE NILE.

BY LAMAN BLANCHARD.

Rich is the earth in streams,
O'er the green land unnumbered waters glide;
But brighter than the rest thy current gleams,
Egyptian tide!
Time throws no shadow on thy silver crown,
O river of renown!

Rich are the ancient shores,
Made fertile by thy flow, in piles that stand
To point how far the feeble spirit soars
Above the land:
Thy wave sublime o'ersweeps the marvellous ground,
A marvel more profound.

The Pyramids are there;
Yet once the sunshine fell upon the spot
On which they stand: forth went thy current fair.
And found them not.
Old as the earth they seem, but thou wert old
Ere man conceived their mould.

And when the traveller's eye
Shall find these sculptured glories (as it will)
Crumbled and dim, thy sands shall not be dry,
But sparkle still:
Along thy shores their ancient dust may fall,
But thou shalt flow o'er all.

Like sunshine on his sleep,
Thy fountain flashed on the Explorer's sight.
Oh! transport (won with toil), to see thee leap
Into the light;
The cradling turf to press—to stoop and drink,
And breathe on that far brink!

But high and higher still,
The wizard-water flows from hour to hour,
Encircling rainless cities—as a rill
Circles a flower:
Behold, o'er all it flows—o'er branch and plain,
That long had pined for rain.

And thousands at the sight,
Childhood and holy age, have sought the brim,
Fringed by the lotos-lilies, blue and white,
With heart and hymn
To bless the rising river (come to save),
And worship the fond wave.

The palace and the plough
Are both forsaken; maidens from the banks
Descend to bathe; others, with song and vow,
Wind on in ranks;
And still, o'er all the breezeless tide, the air
Echoes some pealing prayer.

A hundred times the morn
Hath tinged the living flood; which now rolls back,
Leaving rich verdure upon fields forlorn,
Flowers on its track,
Green health and plenty on the parched land,
And fruit—on what was sand.

Howe'er thy rise be traced—
If to Etesian air, that seaward blows;
Or the wild rush, through many a sunny waste,
Of Libyan snows;
Such art thou now, O Nile! and such of old—
Richer than streams of gold!

Delicious as at first,
As in that early time, thy ripples run,
When he who at the Nile allayed his thirst,
Was Egypt's son;
And when, where'er its sacred streams were found,
That was Egyptian ground!

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The Latter-day Saints'

MILLENNIAL STAR.

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RATIONALITY OF THE ATONEMENT.

A Pamphlet has lately made its appearance in Glasgow, published by a member of our church holding the office of priest, containing 28 pages, headed "A Treatise on the Atonement, proving the necessity of Christ's Death for Man's Redemption neither scriptural nor reasonable. By T. S. Barr."

We are sorry to be under the necessity of occupying our time and pages in noticing a pamphlet bearing such an introduction, as the production of a member of the Church of Christ; or that any man, bearing any portion of the authority of the holy priesthood, should have his mind so much overcome by the powers of darkness, as to stray so widely from the order and counsel of the kingdom of God, in presenting for the investigation of the public a heresy so much opposed to the revelations of God and every principle of holiness.

Our object in the present article will not be so much to refute the heretical doctrine advanced, as to introduce a portion of the testimony in favour of the principle of redemption through the blood of Christ, with which the revelations of God so much abound, in order that our views on the subject may be rightly understood by all, and that the Saints of God may be prepared to withstand the assaults of the grand enemy of man's salvation, as well as to set the matter for ever at rest in the minds of those who believe in the revelations of God.

We had fully anticipated that our repeated cautions against individuals publishing without our sanction, would have been sufficient, and saved us the trouble of having to recur to the subject again. The neglect of adherence to this on the part of the author, causes him to forfeit his authority and standing in the Church of God, until, at least, he has repented of his error.

In our perusal of the pamphlet, we endeavoured to find out the object of the author, and the only reasonable conclusion we could arrive at was, that it was a strained attempt on his part at a display of talent and learning, from his being able to make quotations from history, heathen mythology, and Hebrew. But it would be far better for a man to be entirely divested of talents, than to use them in endeavouring to prove the inefficacy of the atonement of Christ, and striking at the fundamental principle of salvation as he has done.

The author introduces himself to his readers by lamenting because of having "to labour under great disadvantages while propounding what he conscientiously believes to be a correct solution of this very important subject, as the views which he holds are diametrically opposed to those entertained by Christians of almost all denominations; at least (he says) since the foundation of the Romish Church until now, the belief has been tenaciously adhered to amongst professors of religion, that Jesus Christ came into the world to suffer an ignominious death for, or instead of, Adam and his posterity."

We would remark that he would have laboured under equal disadvantages, as far as professors of the religion of heaven were concerned, had he lived cotemporary with the Messiah himself and his apostles, or at any period, however remote, subsequent to that time; and that this doctrine was not one of the many false fabrications or dogmas of men introduced to make void the designs of God, or lead the minds of the people away "after seducing fables and doctrines of devils;" but that it was, not

only a theme on which the ancient prophets and servants of God delighted to dwell, but the main spring of all their hopes, and the source from which they drew strength and support, when called to pass through trials of an overwhelming nature; to substantiate which we will make a few quotations from scripture.

The apostle Paul, after treating at some length on the faith with which the ancient worthies were endowed, speaks of Moses refusing the honours which Pharaoh's daughter sought to confer upon him, and "esteeming the *reproach* of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward"—Hebrews xi. 26. And after enumerating the sufferings of others, he informs us that their reason for not accepting deliverance was, "that they might obtain a *better* resurrection," (Hebrews xi. 35.) which could only be brought to pass through the redemption wrought out by the Son of God, as we shall be able fully to prove.

The same apostle, in writing to the Galatians, endeavours to impress this doctrine upon their minds, by proving that the law given through Moses was introduced because of transgressions, and was inadequate to accomplish their salvation, but merely served as a schoolmaster to bring them to Christ, and that it could not disannul the covenant that was made before of God in Christ (Galatians iii. 17); thereby proving that Abraham and his successors were conversant with the gospel of Christ and the doctrine of redemption through him. And Job, while suffering under extreme agony, seems to have been supported by this hope, when he exclaims—"I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth"—Job xix. 25. It is also evident that the faith of which they were in possession was efficacious, for we are informed by Matthew xxvii. 52, that many of the saints which slept arose with Christ at his resurrection, who must of necessity have been some of the prophets and saints who had lived prior to his coming. Moreover, we would remark that unless this doctrine had been believed in by the ancients, they were without the means of obtaining salvation, for Peter says (Acts iv. 12.) "there is none other name under heaven given among men whereby we can be saved." In fine, the continuation of sacrifices from the days of Abel to John was typical of the great and last sacrifice offered up in the person of Jesus Christ.

After this introduction, the author labours to shew the absurdity and unrighteousness of the doctrine that the Almighty should require "the very heart's blood of his own well-beloved Son Christ Jesus, to satiate his thirst for vengeance." As far as we or our principles are concerned, he might have saved himself this trouble, as we do not believe that such was the object of God in the sacrifice of his Son. The scriptures are too explicit on this point to be misunderstood. We are informed by the Saviour himself, what object his Father had in view in his coming into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16—17.

The revelations that God has given to man, abundantly prove that God and the eternal worlds are governed by a celestial law; and in order that man might endure the same glory with himself, it was requisite that he should keep the same law, "that which is governed by law is also preserved by law, and perfected and sanctified by the same," &c., &c.—Doctrine and Covenants, section 7, par. 8; but man, having transgressed the law of God, justly entailed upon himself the curse of disobedience, from which he was incapable of redeeming himself, neither could any less than an infinite sacrifice atone for his fall. The effect of his disobedience, it is well known, was death, and this curse has been hereditary to all the posterity of Adam. Let it be borne in mind that man, while submitting to this punishment, does so without any inherent power, independently, in himself to accomplish his resurrection and restoration to the presence of God and his glory. He is now under the jurisdiction and within the dominion of death, and to achieve a victory over death it was necessary that some one more holy and pure than the being who had become the transgressor should enter into his dominion, in order that he might thereby have that dominion destroyed; and unless this be done, the control which death will hold over mankind must be eternal. It will require little argument to prove that the Son of God was, in every way, competent to perform this task, being pure, holy, and unspotted; and that he was the individual appointed to accomplish this, is fully substantiated by the testimony of John concerning him—"Behold, the Lamb of God that taketh away the sin of the world"—John i. 29—that "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians xv. 22.

The next step taken by the author is to prove that it was unnecessary for Jesus Christ to shed his blood, or that he came into the world at all to atone for the transgression of Adam. To use his own language—"Now, seeing that death, misery, pain, and privations have been the legacy handed down in the human family from generation to generation, I, for my own part, could not see any justice on the part of Deity did he demand a victim in our stead. Can any person possessed of their reason, after recounting the sufferings that Adam and his children have undergone because of his and their own sin, avoid coming to the conclusion that *man has indeed suffered for himself.*" And then, after endeavouring to prove that because death has followed all men, the atonement of Christ was incompetent, and did not accomplish the end for which it was intended, he sums up by stating that the mission of Messiah was, merely to be a Saviour of men by becoming a preacher of righteousness, and that he fell a martyr to the truth only, as did the prophets who were slain previous to his coming. With all his learning and self-sufficiency to attain to what he calls "correct views of real heavenly theology," he has proven himself, through taking the foregoing stand, either entirely ignorant of the scriptures, or wilfully unacquainted with them, as the following quotations will fully prove. "For this is my blood of the new testament which is shed for many for the remission of sins."—Matthew xxvi. 28. "Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, *which he hath purchased with his own blood.*"—Acts xx. 28. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Romans iii. 24—5. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Ephesians i. 7. "For it pleased the Father that in Him should all fullness dwell: and having made peace *through the blood of his cross*, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven."—Colossians i. 19, 20. "So Christ was once offered *to bear the sins of many*; and unto them that look for him shall he appear without sin unto salvation."—Hebrews ix. 28. "Then, said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God; by the which will we are sanctified through the offering of the body of Jesus Christ, once for all."—Hebrews x. 7—10. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without a blemish and without a spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God that raised him up from the dead and gave him glory; that your faith and hope might be in God."—1 Peter i. 18—21. "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world."—1 John ii. 2. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood."—Revelations i. 5.

Having made the foregoing quotations from the New Testament, we will next introduce a few, on the same subject from the Book of Mormon (1st European edition.)

"And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah of whom he had spoken, or this Redeemer of the World. Wherefore, all mankind were in a lost and in a fallen state, and *ever would be*, save they should rely on the Redeemer."—Page 19.

"And I looked and beheld the Lamb of God, that he was taken by the people:

yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and *slain for the sins of the world.*"—Page 23.

"And the Messiah cometh in the fullness of time that he may redeem the children of men from the fall. And, because that they are redeemed from the fall, they have become free for ever."—Page 66.

"Behold, my beloved brethren, I speak unto you these things, that ye may rejoice, and lift up your heads for ever, because of the blessings which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, to know of things to come: wherefore, I know that ye know that our flesh must waste away and die: nevertheless, in our bodies, we shall see God. Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject unto man, in the flesh, and *die for all men*, that all men might become subject unto him. For as death has passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man, by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an *infinite atonement;* save, it should be an infinite atonement, this corruption could not put on incorruption. *Wherefore, the first judgment which came upon man must needs have remained to an endless duration.* And, if so, this flesh must have laid down to rot, and to crumble to its mother earth, *to rise no more.* O, the wisdom of God! His mercy and grace! For, behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devil's angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself: yea, to that being who beguiled our first parents: who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O, how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death, of which I have spoken, which is the spiritual death, shall deliver up its dead: which spiritual death is hell: wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other: *and it is by the power of the resurrection of the Holy One of Israel.* O, how great the plan of our God! For, on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous: and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh: save, it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness: and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness being clothed with purity, yea, even with the robe of righteousness."—Page 80-1.

"For, behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him."—Page 112.

"For, behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."—Page 169.

"For, behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins. And, moreover, I say unto you, that there shall be no

other name given, nor any other way, nor means, whereby salvation can come unto the children of men, only in and through the name of Christ the Lord Omnipotent. For, behold, he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy: but now men drink damnation to their own souls except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come in and through the atoning blood of Christ the Lord Omnipotent.—Page 170.

"For, were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But, behold, the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead."—Page 198.

"Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power and sufferings and the death of Christ, and his resurrection and ascension into heaven"—Page 202. "And he will take upon him death, that he may loose the bands of death which bind his people."—Page 256.

"Now, there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."—Page 270.

"Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood."—Page 303.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore, it is expedient that there should be a great and last sacrifice, and then, shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be fulfilled every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God: yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance."—Page 341-2.

"Now the work of justice could not be destroyed; if so, God would cease to be God, and thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now, the plan of mercy could not be brought about except an atonement should be made, therefore God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men except there were a punishment which also was eternal, as the life of the soul should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law, how could there be a law save there was punishment?"—Page 362, 3.

"And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, of whom the prophets testified shall come into the world, and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."—Page 513. "And my Father sent me that I might be lifted up upon the cross, and after that I had been lifted up upon the cross I might draw all men unto me."—Page 547. "And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord, yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death."—Page 578. "Behold, I am he who was prepared from the foundation of the world to redeem my people."—Page 587. "And again, if ye by the grace of God are perfect in Christ, and deny not his power, then ye are sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."—Page 634.

To conclude our evidence on this subject, we will make a few quotations from the Book of Doctrine and Covenants.

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, and the Father is one in me, that we may be one."—Section xi. par. 1.

"And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name by the virtue of the blood which I have spilt have I pleaded before the Father for them."—Section xii. par. 1. "Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed—the blood of Him whom thou gavest that thyself might be glorified."—Section xi. par. 1.

"Remember the worth of souls is great in the sight of God; for behold, the Lord your Redeemer suffered death in the flesh, wherefore he suffered the pain of all men, that all men might repent and come unto him."—Section xliii par. 3. "For behold, I God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—Section xliii. par. 2.

It is written, "That in the mouth of two or three witnesses every word may be established." As we have quoted from many witnesses out of three records, we trust it will have a tendency to enlighten, not only the mind of the author of the pamphlet, but all those who doubt the doctrine of the atonement through the blood of Christ. It will have been fully established beyond all controversy, from the flood of testimony which we have brought from the revelations of God, given in various dispensations and ages of the world, and in different parts of the globe, that the object of Christ's mission to the earth was to offer himself as a sacrifice to redeem mankind from eternal death, and that it was perfectly in accordance with the will of the Father that such a sacrifice should be made. He acted strictly in obedience to his Father's will in all things from the beginning, and drank of the bitter cup given him. Herein is brought to light, glory, honour, immortality, and eternal life, with that charity which is greater than faith or hope, for the Lamb of God has thereby performed that for man which he could not accomplish for himself. As justice in the first place has had its claim, and the words of God have been verified—"In the day thou eatest thereof thou shalt surely die." So, on the other hand, mercy has been extended, and the love of God manifested in breaking the bands of death, whereby the spirits and bodies of men are re-united, the spirits of the just receive an exaltation in the presence of God and the Lamb—in the same tabernacles in which they toiled, laboured, and suffered while on earth, without which union it is impossible for the souls of men to receive a fulness of glory. There is a glory connected with this, that will be an eternal source of joy to every citizen of the celestial kingdom. The spirits, on the other hand, of those who reject the Gospel of Christ and slight his proffered mercies, must return to their bodies in the last resurrection to receive a fulness of their punishment in the same tabernacles in which they dwelt while warring against God. We would hereby warn all men who may hear the sound of these words, to repent of their sins and obey the Gospel of the Son of God, that they may escape the punishment of those "who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace," (Hebrews x. 29) and that they may have a part in the first resurrection, and have their names "written in the book of life of the Lamb slain from the foundation of the world," (Revelations xiii. 8) and be prepared to join in chanting the new song, saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth."—Revelations v. 9, 10.

We will now close with the words of Jacob from the Book of Mormon, page 147. "Behold, will ye reject these words? Will ye reject the words of the prophets? and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption which hath been laid for you? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ will bring you to stand with shame and awful guilt before the bar of God."

WILFORD WOODRUFF.

President of the Church of Jesus Christ of Latter-day Saints, in the British Isles.

SPEECH DELIVERED BY PRESIDENT B. YOUNG, IN THE CITY OF JOSEPH, APRIL 6, 1845.

I hope there may be faith enough in this congregation of Saints to still the wind and strengthen me, so that I may be heard by all this vast assemblage of people; and in order that my voice may extend and be heard by all, it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall this day devote to preaching, exhortation, singing, praying, and blessing children (such as have not been blessed), and those women who have not before been able to attend the meeting to have their children blessed, may have the privilege this afternoon.

Last Sunday I promised to the Saints, to speak to-day on the subject of baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have and want no more, to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past, relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general; but I will endeavour to shew to this congregation of Saints the propriety of it, and that the people could not run at hap-hazard, and without order, to attend to this ordinance, and at the same time it be valid and recognized in heaven.

We are building a house at present unto the Lord, in the which we expect to attend to the fulfilment of this doctrine. You all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these

things aright—to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, "ye have not known me right, because of your slothfulness and wickedness, depart from me for I know ye not."

O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honour and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men, both male and female; it has been handed down and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say that we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle, positively testifies that there must be means made use of to put you in possession of the blessings of the atonement as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world, who will come to God, can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old; it is adapted to their capacities, all can understand and be saved; no comparison of its purity can be made. You may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more; thus, the Infinite Being gives line upon line, reveals principle after principle, as the mind of the finite being expands; and, when he has learned all his life, he will then begin to see that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men.

I have now about got through with my preliminaries, and shall occupy your attention with some items, in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle: you have heard it taught from this stand, from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore, my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently, I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and the saving of our dead, that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any indubiety with regard to this, call to mind a principle already advanced, that when an Infinite Being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law. When the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, there is none, no, not one, of the sons and daughters of Adam and Eve, that ever received the fulness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptized for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth and officiate for my fathers, for my mothers, and for my ancestors, of the earliest generation, who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live have a privilege of rising to ourselves. The next year I came home and requested brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow

me to advance an idea, and it is this: except we attend to this ordinance according to the law of heaven in all things, it will not be valid or be of any benefit either to the living or to the dead; when it was first revealed, all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary, or else it would be of no value to the Saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that, shall receive more and more; and more, even to the fulness of the eternal Godhead. There is no stopping place, but the weak capacity of men cannot understand it, unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power and excellency of the gospel of the Son of God to poor weak finite man.

Look, O ye Latter-day Saints, at the nations of the earth; Christendom look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? Who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? Don't you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fulness of godliness? (Cries of yes). When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! Even the Latter-day Saints that have assembled together at the April conference in the year 1845, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people, all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful in a few things; you know the promise is, if we are faithful in a few things, we shall be made ruler over many things. If we improve upon small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one, and I will do it by asking this congregation if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? No. Well then, what has been our course on former occasions? Why, here go our beloved sisters and they are baptized in the river or the font for their uncles, for their fathers, for their grandfathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grandfathers, and for your great grandfathers, and let you go; after a while, here come our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grandfather, and great grandfather; I want my father to be ordained to the high priesthood, and my grandfather I want to be a patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters; come, now, you have been baptized and confirmed for your father, won't you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it, and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit, and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope that you will not stumble at them. Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord, for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says, "The woman is the glory of the man." Now, brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity, and I say so to every man upon the face of the earth—if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wife*ism*, this is the doctrine of spiritual wives.

Lest these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ—unless he does it upon this principle, he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family. Now, you house of Israel, will ye go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptized for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved; would it not have saved a good deal of trouble if the angel had told these few words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling, it was Peter's duty. In this case we see the principle of order. Again, in the case of the Saviour, did he offer to baptize Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus, you see the angel honoured Peter, the Saviour honoured Ananias, by permitting them to attend to the calling they had received power to act in. So let fathers honour their families, husbands honour your wives, honour your children, that they may learn to honour you; and if you come and are baptized for the father of your wife, and you want your mother baptized for, let your wife do it; give honour to her.—Ananias had the glory and honour of ordaining Paul and sending him to preach. Christ had done his work, and then gave honour and glory to his servants; when the elders have done their work, let them give their wives honour, and let them say to them, come, be baptized for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let all persons stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people. I used to think that the sectarian world would certainly get to, heaven for they tried hard enough; and we boys would frequently wish ourselves in heaven, with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due that rightly belongs to them. And he that walks up to his privilege and duty, has honour and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden font that was built up by the instructions of brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the font should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they shall obey. And when we get into Jackson county, to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of, Amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a font in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch our faith. Brother Joseph said to me with regard to the font, "I will not go into the river to be baptized for my friends, we will build a wooden font to serve the present necessity; brethren does that satisfy you? This font has caused the Gentile world to wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple, at Kirtland. A very pious lady came no see the temple, she walked up and down in the house with her hands locked together, and after the escape of one or two of the sectarian's most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold. She could not bear to see the temple of God adorned and beautified, and the reason was because she was *full of the devil.*

I would put you on your guard against those who wear a long face, and pretend to be so holy and so much better than every body else. They cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a font that will not stink and keep us all the while cleansing it out; and we will have a pool wherein to baptize the sick that they may recover. And when we get into the font we will shew you the priesthood and the power of it; therefore let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people that I believe myself we shall have a healthy season, and that we shall have a summer of peace. The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead, and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people; this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the face of the earth. That is the millennium.

The Saints will increase, and continue to increase, and virtue, love, holiness, and all good principles will continue to spread and spread, and will rule the nations of the earth; and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth. This is true and will come to pass as the Lord lives. Amen.

EXTRACT OF A LETTER FROM NAUVOO.

We make the following extract from a letter from Nauvoo, lately received. After speaking in a very satisfactory manner respecting the presidency of elder Amos Fielding, on board the ship Palmyra, Captain Barstow, and the excellent manner in which he conducted the affairs of the same for the comfort of all on board, the writer proceeds with the following remarks:—

The captain was kind, humane, and generous—sending soup and tamarinds for the sick; the crew civil, obliging, and respectful. The captain no doubt being well pleased to see all conducted without confusion, and his ship so clean and healthy. We are all well pleased with Nauvoo, the City of Joseph, and feel like the Queen of Sheba, who said the half had not been told her, &c.; how were we astonished at the vast assemblage on the Sabbath day, upwards of twenty thousand people assembled to hear the word of the Lord from the twelve apostles in these last days, with countenances beaming with delight. "By this shall all men know that ye are my disciples" is read in every countenance, is seen in every action, is heard in every kind expression of this vast assemblage. What makes the people look so pleased? Why, because they hear the *truth*, and the teaching thereof shines in their hearts like the noon-day sun, and causes their hearts to rejoice, and their faces to shine—they smile and cannot help it. "How forcible are right words" Job said, and Job spoke the truth, and truth must and will prevail. I once heard a pious Methodist preacher say, and he a good man in his way, according to the light he had (who will arise and condemn many of this generation), that in order to keep himself awake in a Methodist chapel, used to carry a bunch of nettles in his pocket, and when he felt getting too drowsy, sting himself. Poor soul, he would not have needed that had he heard our president Brigham Young, or any of the twelve, he would be kept wide awake, I warrant him. "To the poor is the gospel preached," and how is it preached? Why, pure, simple, plain—hear an extract, Brigham Young was preaching, I was present—"Is there any poor man here without money, without meat, and without work, let him *come to me* and *I will keep him.* I will not promise to give him money, but he shall have plenty of meat, and if he wants a coat he shall have one, if he wants a hat he shall have one, or any thing else, and he can stay till something better turns up." Did the English bishops preach the same way, the churches would not be partly filled. In another sermon I heard him say—"Do you bishops attend to the poor as you ought to do, I fear some of you do not; I know there are some good ones, but those of you who do not, resign your offices to those who will attend to them, and if you *do not*, cursed be you in the name of the Lord from this time, and

the curse shall follow you wherever you go." Then he spoke at length concerning the duties of bishops, &c. He proclaimed *a fast* for the next Thursday, and begged the brethren to remember the poor, and assist the bishops, and each one to take what they should eat on the fast day to the poor, (not forgetting a few little comforts for them) naming several, amongst the rest a little ginger, which made us smile to think our president did not think it beneath his dignity to remember the poor old women's comfort, &c. Well, Thursday came—the fast commenced, likewise the gathering for the poor; people were seen trotting in all directions to the bishops of the different wards with bundles under their arms, some small, some great, and soon these little mites of twenty thousand people swelled into barrels of flour, and other food for the poor, and I dare say the ginger was not forgot. We met, and prayed, and spoke, and listened to the simple effusion of many an honest heart, and heard many a bright testimony, and went away rejoicing with good appetites to enjoy our tea, and the poor enjoyed theirs. Yes, "to the poor is the Gospel preached" in these last days, and explained in a way not to be misunderstood. It is a fine sight to see thousands upon thousands, with hundreds of carriages of all descriptions wending their way to the appointed place. The cap-stone of our temple was put on, which caused all hearts to rejoice; the twelve, a band of music, and flag, on the temple top at six in the morning. "Hosannah to God and the Lamb," resounded through the air, all shouting together and waving their hats. It was done 3 times 3, and great was the shouting thereof; then the band played, and Brigham Young addressed us, the distant echo repeating each word. We kept a universal holiday that day.

LATEST FROM NAUVOO.

We have just received by the steam ship *Caledonia* a letter from the City of Joseph, from which we give an extract that we are persuaded will be interesting and encouraging to all saints.

August 21st, 1845.

Dear Brother,—Once more I write to communicate to you our situation and progress, and how the Lord has blessed us.

We have been remarkably blessed with health, and there has been very little sickness this season, and the brethren have been enabled to labour remarkably, and have raised grain enough to support twice the amount of the inhabitants; besides they have laboured wonderfully on the Temple and Nauvoo House.

The Temple is up, the shingles all on, the tower raised, and nearly ready to put the dome up.* The joiners are now at work finishing off the inside, and within two months we shall have some rooms prepared to commence the endowment. The joiners will be enabled to finish the inside work during the winter.

The committee of the Nauvoo House are driving that building on briskly. They have got their brick now ready, also their lime, sand, and timber. The masons have commenced work, and in two months the walls will be complete and the roof will go on this fall, and be ready for the inside work, which the joiners will commence as soon as they finish of the Temple. The mobocrats begin to tremble and make preparations for leaving this county, and we pray the Lord to speed their flight.

The brethren have gathered in almost by thousands this season, and are still coming from all parts.

We have just heard from Kirtland. Mr. Rigdon has lately been there; he was sent for by his followers, saying that he would baptize many; but when he arrived there was no one ready for him to administer to, and he returned to Pittsburgh rather disappointed. The brethren in Kirtland are mostly calculating to come up here this fall.

We have good news from the South Pacific Ocean. We trust within one year many of our brethren will be planted on the coast of the Pacific, or near by to receive their friends from the islands.

Yours as ever, in the bonds of the now and everlasting covenant.

BRIGHAM YOUNG.

To W. Woodruff.

* 26th. The dome is up.

Latter-day Saints' Millennial Star.

OCTOBER 1, 1845.

UNTIL the final day of triumph comes, the church of Christ will most undoubtedly be subject to the attacks of the enemy in every conceivable form, and under every variety of circumstance; yet, amid the many assailing trials, she is destined to triumph and overcome.

We remember well on many occasions, when we had just entered into the kingdom, when our feelings were tender, our hearts joyous with the glorious beamings of divine truth, and our fears very jealous for the honour and glory of the cause which we had espoused, how the false and cruel slanders of the enemy distressed us, how the public prints were filled with base libels on the characters of the men of God, which, through our ignorance at the time, we had no means of refuting; how statements were blazoned through the land of false and iniquitous doctrines being held and practised by those standing at the head of the church on earth, while at the same time, those perhaps by whom we were immediately surrounded, were the ready propagators of the same, and were continually lying in wait to watch for iniquity amongst the saints of God; and if perchance any common failing of humanity was detected, with a fiend-like zest would become the willing reporters thereof. Oh, we can recal with great vividness these early periods of trial, and remember how often God alone was our refuge, and how graciously he heard our supplications, and dispelled the dark clouds which the evil one for a season had cast around us. But we also remember well, too, how glorious was the truth, and how precious to our hearts after each trial—blazing more resplendently, and more radiant with glory after every cloud—enabling us fully to realize the great truth, "that all things shall work together for *good* to them that love God, and are the called according to his purpose." Indeed we can truly say, that such has been our experience from the beginning of our connexion with the work of the Lord unto the present hour, that we have at all times found that every attack, however formidable, fell inocuous upon her; and thus has our faith been strengthened from day to day, and with the utmost confidence we look forward to the mighty struggles that lie in the future, anticipating a glorious triumph, confirmed therein by the experience of the past.

Religion or Theology is considered as a science for the study of mankind; schools are built and endowed, academies and colleges are raised for the instruction of men in this, truly-considered, most important and sublime science; yet, notwithstanding all the boasted facilities of the schools, all the advantages accruing from the most celebrated divines and teachers of modern Christendom, there are no people on earth who have such privileges for becoming proficient, as students in Theology, as the Saints of God. There is no excuse for them if they are not so. Theology to them is the study of their relationship to the God of heaven, and of the laws by which they are to be regulated as children of the Most High, and as members of his august family. But again, the Saints, like the rest of professing christians, have the scriptures of the old and new testament at their command, with the additional advantage of the teachings of the Spirit of the Lord, through the channel of the priesthood in the interpretation of the same.

But more than this, while the world generally speaking are congratulating them-

selves as being in possession of the whole of the revealed will of God in Scriptures of the old and new testament, it is the privilege of the Saint (though through ignorance the world may despise him for the same) to be in possession of the rich treasures revealed by the coming forth of the Book of Mormon, making known the history of the past in relation to God's dealings with his ancient people on the western continent, unravelling the mysteries connected with the origin of the aborigines thereof, which the researches of the antiquary or the historian have failed to accomplish. Yet still more than this; within its sacred pages he may find the most lucid description of the great scheme of redemption, and the object of man's existence; and consequently learn more fully his obligations to serve God with all his heart, and mind, and strength. We are fully persuaded that if any one peruse the Book of Mormon, with the intention of deriving benefit and instruction therefrom, he shall not seek in vain, but be abundantly rewarded in so doing.

Again, not only have the Saints the Book of Mormon, with its mighty mass of evidence and instruction in divine things, but it is their privilege to be in possession of the immediate revelations of God that have been given unto his servant the prophet, in connexion with the origin and establishment of the church of Christ in these last days.

Thus is he trebly arm'd.

We cannot withhold from expressing our gratitude to Almighty God for being permitted to exist in the flesh at the present day, and have a connexion with the great consummating work of salvation, when so great a flood of intelligence is bursting upon the minds of the honest in heart, revealing the secrets of existence, ere the beginning of the world; furnishing a standard by which to ascertain our position as we progress through the present probationary state, and unveiling the future and the glories thereof to our gaze, so that for the prospect that lies before us, we shall be prepared to endure all things, and despise the shame which the world attaches thereto, looking unto the recompense of reward.

The great mass of mankind are as the blind groping for the wall in relation to eternal things, and though all are fast hastening to another state of being, they are alike ignorant of the preparation necessary for the great change; but not so with the saint of God, he is privileged to walk in the light, as a child of light, and by the Spirit of God, to judge all things, or in other words, estimate them according to their true value; and if he be ignorant, woe be unto him, for it is a wilful ignorance, a closing of the eyes against the light of heaven; and if indeed the light in him be darkness, how great is that darkness!

We would earnestly exhort the Saints to the careful perusal and study of the Scriptures, of the Book of Mormon, and of the Book of Doctrine and Covenants, that they may become *men* and *women* in Christ Jesus, and they shall find that wisdom and intelligence shall be as a shield and buckler to them in the day of trial.

Let us endeavour fully to estimate the advantages of our position and our relationship to the God of heaven. And moreover, we have not only the advantages upon which we have been dilating, over the rest of mankind, but the continued privilege of knowing the will of God respecting us, and of learning, day by day, more and more of the great mysteries connected with the kingdom of God.

We are as yet, comparatively speaking, but babes in knowledge and understanding of the things of God; but inasmuch as we are faithful we must progress even until we attain unto a *perfect man, unto the measure of the stature of the fulness of Christ*.

It will be perceived that as servants of the Lord, and *defenders of the faith* as it is in Christ Jesus, we have been called upon to notice an heretical production in our present number, and to which our beloved president has deemed it necessary to reply—an heresy of the most serious nature, and which would uproot the whole plan of salvation, and, were it possible, destroy the objects of the whole scheme of existence.

How an individual could write such a production, endeavouring to deny the sacrificial and atoning nature of the blood of Christ, and profess to believe in the principles of the church of Jesus Christ of Latter-day Saints, we cannot tell. But we fearlessly assert it must have been in utter ignorance of the great mass of evidence afforded in the Scripture, and especially in the Book of Mormon on this most important subject. However, we trust that the abundance of testimony produced, may give satisfaction to every one, and that eventually they may rejoice that good has been brought out of evil, and what some might think would be injurious to the work of the Lord, be made, like every other device of the devil, to end in being subservient to the establishment of the principles of eternal truth.

We are aware that for an individual to appear as an author before the public, and especially to take such a stand against the greatest doctrine of revealed truth in the universe, and then to acknowledge that in this matter he was wrong, requires a possession of some degree of humility; but notwithstanding this, it is our prayer, that the author may see his error, and have manliness of character sufficient to acknowledge the same, and hereafter rejoice that the Lord has so overruled his diverging from the path of truth, as to cause multitudes to be more fully established in the principles of salvation.

In our present number will be found a speech by our beloved president, Brigham Young: it is of no ordinary nature, and we anticipate will be of much interest to the Saints.

We now and then receive, as it were, a sprinkling of the good things that are taught in Zion, but we are well aware that but few are permitted to find their way to us amongst the Gentiles, which should stimulate us to make every exertion to escape from Babylon and enjoy the privileges of the inhabitants of Zion.

Looking at the signs of the times in relation to the prospects of war, we would earnestly exhort the Saints to gather to the land which the Lord has pointed out for the temporal salvation of his people. This calamity, the Saints may rest assured, is nearer our doors than we are aware of, and it will be easily seen that under such circumstances our escape would be very difficult.

Let the Saints therefore escape while it is a day of peace, for a night of discord is fast approaching when it will be difficult to do so.

THE STRICKEN KING.

BY MISS JEWSBURY.

A King sat on his stately throne,
His people round him bowed;
He was an old and mighty one—
Gorgeous, and fierce, and proud,
The friend of many kings was he,
And oft, with kings for foes,
He had quaffed to death and victory,
Where the wine of battle flows.
Blood stained him in his early age,
Blood steeped his latter day;
He had been a lion in his rage,
A tiger in his play.

The king put on his royalty,
The people shouted loud;
They knew not it was vanity—
He felt not 'twas a shroud.
He glittered in the noon-day sun,
With golden crown and rod;
They hailed him the Eternal One,
And shouted forth—"A God!"
No angry thunder muttered "nay,"
The sun shone as before;
Yet woe for that Syrian holiday!
Woe, woe, for evermore!

The king is on his dying bed,
Ere stars are on the sky;
And he who was a God, they said,
Must like a lazar die.
He hath torture for his royal pall,
And terror for his throne;
Grim crimes like spectres on the wall,
And a heart like burning stone;
And fears of what he cannot see,
And sense of Syria's scorn:—.
He hath these for the glittering company
That thronged him in the morn!

NOTICES.

We expect the fine Ship Palmyra, Captain Barstow, to sail with passengers for New Orleans about the 9th of October. We feel assured that any persons who avail themselves of this opportunity for emigrating, will not regret the same, either for the accommodations of the Ship, or the courtesy and gentlemanly conduct of the Captain, which many of the Saints have before experienced. All parties going should be here at least two days before sailing.

We wish to inform the Saints that we have received the remaining numbers of the Fifth Volume of the Times and Seasons, consequently we have now on hand upwards of two hundred complete copies of the Fourth and Fifth Volumes of that work. We do not expect any more to be sent to this Country beyond what we now have, neither do we expect the work to be reprinted. If the Saints estimated their value, they would add them to their family libraries, as they contain a history of the persecutions, rise and progress of the Church, trials and teachings of the prophets who are now dead; or if they had half the desire to retain a copy of those works that we have, they would not be lying upon our shelves unsold. The price is eight shillings per volume, and each volume contains the same amount of matter as two volumes of the Star. The price may be considered high by some, but when we take into consideration the expenses of printing in Nauvoo, together with the carriage and import duty on their arrival in this country, it does no more than cover costs.

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THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

That particular district of the Lesser Asia included within the river Cayster and the Caicus, the Ægean Sea, and the lower declivities of the Tauric chain of mountains behind Philadelphia, had early and great claims to the attention and admiration of mankind. Here was the mild Ionia, with her arts and her elegances—her countless temples, still beautiful in their desolation—her crowded cities, the birth-places of poets and philosophers whose names survive the firm-set wall and the column of marble or of bronze, and *now* can never die. Here was Lydia and her riches—her gold-flowing Pactolus and Gygæan lake—her Tumuli, those lofty and enduring records of the dead, reckoned among the world's wonders; nor could Lydia's monarch be forgotten and the name of Crœsus cease "to point a moral and adorn a tale."

Here too was the Pergamenan kingdom, and the splendid capital of Pergamus, and its library, inferior only to that of Alexandria; and Caria, Mysia, and Æolis, all contained within our narrow limits, and combining to form a region peculiarly enlightened and interesting—a federation of little states, characterized and perpetuated by the genius and taste inherent to the colonies of Greece—an oasis of civilization, and at times of freedom, on the edge of the barbarity and slavery of Asia.

To the ancient Gentiles, moreover, this was a holy land; the polytheists here revered spots consecrated by mythology as being the scenes of the loves and deeds of their divinities, and of the earliest intercourse of the gods with the sons of men. To them, Niobe still mourned in stone on the lofty Sipylus, and the irate Latona still spoke her anger in the thunders of that mountain; the "regions of fire" which modern science may partially explain, and reduce to a volcanic district, were to them replete with omens of awful import, and in a special manner the regions of mystery and awe.

The disciple of a sounder philosophy—though unimpressed with the Pagan creed that has passed so utterly away from the earth (which it was not calculated to improve) that not even a Julian would hope to re-illume its altars—cannot travel through this part of Asia Minor, without having his heart touched at each step of his lonely pilgrimage, and disposed to melancholy, by the sight of the utter desolation into which the long prosperous and most abundantly peopled regions have fallen. He cannot hear the jackal's cry in the loneliness of Ephesus, without asking, where are the thousands and tens of thousands that thronged its streets and issued from its gates? He cannot see the storks and the wild doves, the only occupants of Philadelphia's crumbling walls—he cannot watch the Turcoman driving his cattle among the fallen columns and desecrated walls of Sardes—he cannot see the relics of ancient art, the very perfection of sculpture and architecture, levelled with the earth, torn away, mutilated, to honour a barbarian's grave—without a sad thrilling of the heart, and an ardent wish that it were possible for the civilized portion of mankind to interfere, and stay the annihilating hand of the Turk.

But to the inheritor of a purer faith, to a Christian, and one penetrated with the full value and spirit of Christianity, how immeasurably must this interest be in-

creased! He views in these regions the early arena of the undying church of Christ; as he toils over the lofty mountains, and traverses the desolated plains, he remembers the ground was trod by the blessed feet of the immediate disciples of the Lord; from city to city (or rather, as in most cases, from site to site) he traces the outlines or the station of the primitive churches—the first to echo with the blessed word, the "glad tidings of salvation;" and to his eyes the Christian walls of Pergamus and Sardes, Philadelphia and Thyatira, are not rude, unintelligible masses, but endeared and consecrated objects, that, though now mute, were once "vocal with their Maker's praise," and echoed with the voices of those who received their mission and their instruction from the voice of the Son of God himself. Nor is this all:—he may seat himself in the shade of those ruins, and recurring to his book—the legacy of his Saviour—he may read the instruction and discipline addressed by the Apostles to the first Christians who congregated here; and, moreover, immeasurably increase the interest and the awe he must feel, by tracing in his volume, and in the dread prediction of eighteen centuries ago, the very picture of the present desolation of the "Seven Churches of Asia." The lapse of time, and all the sorrow and the sin that has filled up the long space, may disappear to his eyes; but here is the prophecy and here is the fulfilment!—a fulfilment to the very letter of the holy text. With convictions like these, the stones that strew the ground, the rent fragments that still rise in air, though "trembling to their fall," are not in his eyes merely the melancholy ruins of human industry and ingenuity; they are records of his God, and of the will of that Providence whose ways, inscrutable as they may be, he is taught to consider as ever just, with a tendency to mercy.

It has been my fortune to visit, and in a quiet lonely manner, adapted to impress the sad scenes on my mind, several of these cradles of Christian faith, and I will endeavour to give a concise description of those I saw, completing the picture of the "Seven" from other Eastern travellers.

The first of the churches to which my journeying led me, and which *had* been one of the most important of the seven, was Smyrna.* The peculiar felicity of the situation of this place still retains, and seems always to be retained, a certain degree of commerce, and its natural consequences—population and prosperity. But these are merely comparative, and to exalt Smyrna she must be compared with the present depopulated, wretched condition of the districts that surround her, and not to herself or to the cities of her neighbourhood at the period preceding the date of the awful prediction of her ruin. At the more ancient epoch referred to, Smyrna was the admiration of a most ingenious people, who possessed the fine arts in a perfection we have still to see equalled; her lofty Acropolis bore whole quarries of marble on its proud brow; temples and stoas, theatres and a library, covered the bold sides of the hill, facing the clear deep bay—a fitting mirror for so much grace and beauty; her crowded but elegant houses descended in gentle parapets from the heights of Mount Pagus, and stretched to the banks of the sacred Meles; whilst, far beyond, an avenue of temples and tombs, villas and baths, extended in the direction of a modern village, called Bournabat: in short, ancient description, the glorious site of the place as we now see it, and the beauty of the remains of sculpture and building occasionally discovered, combine to justify the high titles with which she was honoured, and to prove that Smyrna was indeed "the lovely, the crown of Ionia, the ornament of Asia." Now, compared to this, what I saw certainly did not seem of a character to stand, as some have made it to do, in the teeth of a prophecy. Her Acropolis was bare, only marked by the walls, with many a yawning fissure between them; of the ancient fortifications, of temples, or other edifices of taste and grandeur, were there none; the Turkish houses, that seemed sliding down the hill, were mean, filthy, and tasteless; and every here and there an open space, with smoked and blackened walls around it, gave evidence of recent conflagration; narrow and dirty streets led me to the Meles—the *sacred* and Homer's own river according to Smyrnæn tradition—and I found the stream foul, and wholly insignificant; the avenue beyond it could be merely traced by the occasional obtrusion of a block of marble, or the base of a wall, which, indifferent to their ancient destination, the indolent Turks used as stepping stones to mount their

* "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

horses. The only buildings, and they could not pretend to much importance, that rose above the general insignificance, were the Mahometan mosques; and the voices of the Muezzins from their minarets seemed to proclaim the triumph of the crescent over the cross, and to boast of the abasement of the Church of Christ in one of its "high places." The Christians, divided by heresies and feuds were merely tolerated on the spot where the church had been all-triumphant, and the Greek, the Catholic, and the Armenian offered up their devotions in narrow temples, that were fain to hide "their diminished heads." It required the skill of an antiquary to trace the walls of the church on the side of Mount Pagus, where Saint Polycarp and others had suffered martyrdom. Nobody attempted to shew me even the site of the original metropolitan temple, but every step I took offered me evidences of that destruction and humiliation foretold by the inspired writer. An infidel and barbarous race, the Turks, whose existence was not even known in the days of the prophecy, were masters or tyrants of the fair country; and the wealth and prosperity of Smyrna, or the small portion of them that remained, had passed into the hands of foreign traders—some of them from countries considered in a state of unimprovable barbarity, or altogether unknown, when the prediction was uttered—for English, Dutch, and Americans were the most influential of the number. The red hand of the Osmanlis had very lately waved over the devoted city; and if slaughter had ceased, a pestilential fever, engendered by the putrid waters and filth about the town, daily thinned its inhabitants. The productions of art, of the pencil or the chisel, were looked for in vain in Smyrna, that had been art's emporium—in Smyrna, whose ancient coins and medals, and other exquisite fragments, have partially furnished half of the numerous cabinets of Europe. The voice of music was mute, the converse of philosophy was no more heard, and, of a certainty, Smyrna was in the days of tribulation with which she had been threatened.

A journey through a desolate country, whose natural fertility and picturesque loveliness (all unnoticed by the few barbarians that traverse it) only added to the melancholy of my impressions, brought me to another of the seven churches—to Pergamus* which is situated on the right bank of the river Caicus, about 60 miles to the N. of Smyrna. The approach to this ancient and decayed city was as impressive as it well might be; after crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold grey brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple. But on coming still nearer, the lofty massy walls of early Christian churches offered themselves to my eye, frowning in their ruin; and after having made my ingress into the once splendid city of Pergamus, the capital of a flourishing kingdom, through a street flanked by hovels and occupied in the midst by a pool of mud, I rode under the stupendous walls of these degraded edifices with silent awe. I would not take upon myself to determine that either of these ruins belonged to the primitive Christian temple: indeed, from their magnificent dimensions, the style and durability of the architecture, and other circumstances, I should rather conclude that they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire. Yet I felt a pleasure in lending my faith to a poor Greek, who assured me that one of the ruins, an immense hall, with long windows, a niche at each end, and an entrance or door of gigantic dimensions, occupied the very spot where had stood the first church of Christ in Pergamus; nor is it at all improbable, but rather in accordance to the general habits of men, that the Greek Christians should have revered and preserved the locality, until enabled to erect a splendid temple, on what had been originally a humble tabernacle. Though these ecclesiastical buildings, which are principally in the Roman style, and formed of admirably strong brick-work, mixed sparingly with stone and *traversi* of marble, cannot pretend to any great beauty as works of art, but rather denote periods of the lower empire, when taste had disappeared, "and the science of the

* "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

architect had sunk to the mere craft of the bricklayer," still they do not cease to be impressive, picturesque objects, and present themselves to the eye whichever way you turn. In looking from the plain towards the Acropolis they stand boldly out in the picture, and offer greater breadth and mass of ruin than any thing on that hill; and on gazing from the summit of the Acropolis downward, they show like vast fortresses amidst barracks of wood—like "skeletons of Titanic forms," raising their heads reproachingly, but proudly, above the pigmy wooden houses of the present inhabitants of the dishonoured city of Pergamus. But if in this it differ from the other cities of the seven churches, if the Christian remains and the Christian style predominate here, as they do not elsewhere, and the objects first to meet and last to retain the melancholy regard of the traveller are these essentially connected with the religion, still he must mourn over the desecration of these edifices dedicated to the faith of Jesus—must mourn over the present darkness of Pergamus, once "so rich in gospel light"—so crowded with temples to echo that gospel's words. One of the churches serves as a work-shop for coarse pottery, another I saw converted into a cow-stall; "and the poor Greeks, with these stately structures of their ancestors before their eyes, some of which could be easily repaired and returned to their original and holy uses, are confined to a little church under the Acropolis, low, narrow, dark, and itself ruinous." This mean edifice is the only one which now echoes the name of Christ; and alas! the hymn of praise is subdued and whispered, for fear of offending the fanatic Turks; and moral intelligence and spiritual illumination are not to be looked for in the long oppressed and barbarized Greek priests. It is probable that the primitive church was not materially, or in brick or stone, extent or elevation, much superior to this lowly temple; but how immeasurably different the light that beamed—the spirit that animated it! It was not without deep interest that I saw in this church of Pergamus some copies of the new Testament in Romaïc, edited by Englishmen, and printed in London. The sight suggested a compression of chronological space, and of historical facts, almost astounding. When the gospel was proclaimed in these fair regions, what was Britain? Whence, and through the medium of what language, had we, with all Europe, derived our knowledge of the words and the acts of the Son of God and his disciples? From the Greek, which was not merely to instruct us in all that was sublime and beautiful in poetry, and the other branches of human literature, but to lead us to the knowledge of our eternal salvation, and to form the broad basis of our religious instruction and belief. Since the dissemination of the Scriptures in that all but perfect language, the degraded Greeks had lost the idiom of their ancestors; and the schools of remote Britain had a key to their ancient treasures which themselves did not possess. About a century since a Greek priest of Gallipolis, on the Propontis, had rendered the Scriptures from the ancient Hellenic, which they did not understand, into the Romaïc, or modified dialect spoken by the people in his day. An inconsiderable edition was printed and circulated, but poverty and oppression precluded the adequate supply; and, in the process of years, the dialect had so much changed, that in many instances the Romaïc of the Gallipolitan papas was no longer intelligible. Then it was that England, who, in the centuries that had intervened, had kept on in a steady course of improvement, found herself in a condition to assist her ancient instructress, and to come forward and pay in part a long-standing debt of gratitude. It was under the care of Englishmen that the New Testament was again revised, compared with the ancient, and corrected, and adapted in its modern idiom; and the presses of England—the press, a miraculous engine of good or evil unknown to the Greeks of old, England, a barbarous island then scarcely noted on the world's horizon,—had supplied thousands of copies of the book of life, to those regions from which she had originally derived the inestimable treasure. This is indeed a glorious restitution, and one, I hope, that will be persevered in, until we have effectually contributed to raise the civilization, morality, and religion of those, to whose predecessors we owe so much.

(Continued in our next.)

A WORD OF ADVICE.

As the elders and others in the kingdom of God go forth in the discharge of their duties, in proclaiming the word of the Lord and in administering in the ordinances of the kingdom of God, they will doubtless find the enemy always on the alert to ensnare them if possible, and bring them and their mission into contempt. There will be found a great need for wisdom on all occasions, that the enemy may not gain the advantage over them.

In the first place we would advise the elder, or whatever else he may be, never to lose sight of his high calling of God in Christ Jesus,—never to forget the authority of that portion of the priesthood which has been conferred upon him. We do not give this advice in order that the brother might be puffed up with the idea of the dignity of his calling, by no means, neither will the contemplation of it produce that effect, for inasmuch as we are called of God according to the order of his kingdom; therefore, we of ourselves have not assumed the office which we hold, neither do we usurp an authority to which we have no legal claim; and since it is entirely of the Lord and not of ourselves, we shall be led to glorify him, and look for the assistance of his spirit in discharging the varied duties of the same.

But now if an officer of the church be brought into contact with some one opposed to the work of the Lord, and he forgot his priesthood and calling, what is the result? he is left to his own resources as an individual, which in many cases may not equal those of his adversary, and thus he may suffer an apparent defeat in the eyes of others, and the influence of the principles of truth may be lessened thereby.

In our own experience with the ministers of the day, we have found them very desirous of evading the great first principles of salvation, by calling for evidence of the truth of the Book of Mormon, which were we to furnish, as might be done, both with regard to internal and external evidence, as well as the researches of travellers accumulating a mass of proof as abundant as can be brought in testimony of any thing, yet it would be deemed insufficient. And why? we answer, because spiritual things are spiritually discerned; and as no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man but the spirit of God. And inasmuch as the Book of Mormon is a divine record, so assuredly would the individual be unable to discern the same. But he might reply that he believed the scriptures of the Old and New Testaments, and was satisfied with the evidence adduced in their favour; yes, and so would he have believed in the Book of Mormon had it been in existence with him, and had he been taught to reverence it in a manner similar to the Bible; or we would carry it farther and say, had the person's lot been cast in Turkey, he would have grown up in a full belief of the authenticity of the Koran of Mahomet. But it is not such an evidence as this that can give satisfaction to the Saint of God. Multitudes express their belief and full confidence that Jesus was the Saviour of men, but it is a conviction that has been instilled into the mind in early youth, and has grown with their growth; yet still it is not an evidence that will satisfy a child of God.

We read that no man can say that Jesus is the Lord, but by the Holy Ghost, and on the same principle no man can speak as to the true nature of the Scriptures, Book of Mormon, or any other sacred record but on the same principle; we might therefore reason with persons until doomsday, who are not in the covenant, and yet fail to convince them.

We see then the absurdity of being led into a snare of this kind; it is neither more nor less than this, as it were laying aside our priesthood and the duties of it, to endeavour by our own abilities to convince a man that we hold before him the light of truth, at the same time that he has no organs of vision to discern it.

But there is a ground on which the servant of the Lord can stand securely; he can speak of the alienated condition of mankind, he can teach the great law of adoption into the kingdom of God, and he can bear a faithful testimony of the reality

of Christianity, and of the signs following the believer. He may enlarge on his *knowledge* of all scripture by the reception of that spirit by which alone the truth can be known, and if he be successful in securing obedience to the first principles of truth, the work will be accomplished with regard to establishing the truth of the Book of Mormon, as well as every other portion of sacred writ.

We have not made these remarks because evidence cannot be adduced, but to show the irrationality of endeavouring to make a man see without eyes, or in other words, without the capability of discerning truth when placed before him.

Let therefore, every servant of the Lord bear with him at all times a consciousness of his priesthood and calling, and when he is so circumstanced as to find it of no avail, his labour in that quarter is finished; for if he be not successful in the discharge of his legitimate authority and duty, it will be utterly in vain to seek to effect conviction in any mind by falling back upon his own acquired resources.

If we know anything of our own experience we would most assuredly say, that the power by which success is accomplished is to be found in connexion with a proclamation of the *fulness* of the gospel. Christianity has been presented to mankind as a mere speculative theory, without the power of godliness accompanying it, and when, on the contrary, it is presented in all its glorious fulness and reality to the honest-hearted, it becomes an agency of power which will either prove effective, or it will be in vain to resort to other means.

Let, individuals but conceive for once the glorious reality of truth, stripped of every mixture of error, and they will turn in disgust from the mere theoretical and heartless system with which before time they may have been associated.

We do not think it will be out of place here to give a word of caution, though we have frequently done it before, in relation to the exercise of wisdom in all the public labours of the servants of the Lord.

Let them watch narrowly that Satan deceives them not, by causing them to lose sight of the object of their mission and calling in the proclamation of salvation, and leading them to enlarge and dilate upon the erroneous systems of the day. Perhaps there is no habit in which the servant of the Lord becomes so blinded as this when he has once indulged in it.

The absurdities in connexion with modern creeds and systems are so numerous that they appear apparently endless in the contemplation, and if the devil can so far deceive a person as to lead him to forget the gospel, and turn his attention to them, he will take care that he lacks not for matter on the subject. There is nothing to be accomplished by such a mode of proceeding save to exasperate the feelings of individuals, and prevent them from receiving at our hands the word of life which we have to offer.

We make these remarks as cautionary to all, and when we call to mind, as the result of our own experience, the individuals who were the most prone to indulge in such a course, we find them now ranked amongst the apostates from the truth; and as their spirit at that time was to destroy rather than to build up, so it is with them now, and they will seek to overthrow the kingdom of God with as much zest as they once laboured to overthrow the varied systems around them.

But it may be asked, have we not in the christian warfare power to pull down the strong holds of sin and Satan? truly we have; but how is it most effectively accomplished? we answer by the establishment of the principles of truth; by exhibiting the glorious gospel of salvation, until the hearers themselves shall appreciate its truth and beauty and turn in disgust from the deformity of those systems with which they had been connected.

Let us draw a parallel case; we know that the kingdom of God in these last days shall be established, that it shall be built up and never come to an end; but while conscious of this important fact, would it be our business to go to every court in Europe or the world, and descant upon the evils of their various governments, and that in consequence of the false principles upon which they are based, they must come to destruction; certainly wisdom would not dictate such a cause, but instead thereof let us who have embraced truth, seek to build up the kingdom, by a proclamation of those principles which shall fit men to become citizens of the same, and teaching the great principle of gathering, that they may be delivered from judgment, and in Mount Zion and in Jerusalem find salvation therefrom.

There is a honour, a dignity, and a responsibility connected with the priesthood which we would wish should never be forgotten; it is nothing less than to be ambassadors of Jesus Christ, and when successful in that embassy, the reward shall be to shine as the stars in the firmament and as the sun for ever and ever.

EDITOR.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

As we are about publishing a considerable number of copies of this proclamation, we feel particularly to call the attention of the Saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his counsel, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favour.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the Saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation for the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consumation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adopted to the capacity of all, both high and low, and that He may judge the world in righteousness, He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt.

This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand for ever. That in connexion with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, that they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his Word and Oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long-dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honours, creeds, and names, and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and Saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the Saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts, and forwarding the moneys thereby received to us, here, for that purpose. We have 20,000 copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CHARACTER.

The characters of individuals are, undoubtedly, in a very great measure formed by surrounding circumstances; and the statement that "man is the creature of circumstances," is not altogether without foundation.

Though if man were altogether the creature of circumstances, his free agency would be completely lost, and his responsibility annihilated, he would be as a sheet of paper that has lain perfectly passive under the hand of the writer, and is completely filled with matter. While on the other hand, if man were not affected by circumstances, his free agency could not be called into exercise, and he would cease to act and be as a blank sheet, that has received no impression from the hand of the writer.

In the benighted condition of society consequent upon the introduction of sin into the world, man is not only in a great degree the creature of circumstances but far too much the slave thereof, while one great object of salvation is to impart the spirit of God unto man, by which he shall be emancipated from the shackles of sin, and be made free with the glorious liberty of the sons of God, or in other words, to make him master of those circumstances to which he had formerly been subject.

If then the formation of character be influenced so much by surrounding circumstances, what should be the standard of excellency aimed at by a member of the church of Jesus Christ of Latter-day Saints? His first act after he becomes a partaker of the illuminating influence of the spirit of God, will certainly be to shake off the spirit of selfishness that obtains so much amongst mankind, and being no longer desirous of living for himself, he will become God-like in procuring happiness for himself by ministering to the well-being of others.

But again, must not the Saint of God in the last days become ennobled by the contemplation of the position which he occupies, and of the relationship in which he stands to the God of heaven, and to his Son Jesus Christ? To have been introduced into the family of God, to have taken upon himself legally the name of the family of heaven, and to be employed in, and associated with the Almighty, in carrying out his mighty schemes in relation to the human family, are certainly reflections that are calculated to ennoble and to dignify every one that truly reflects upon the position which he occupies.

How necessary then is it, that we should seek to put away every thing that is paltry, little, or mean; and on the contrary, seek to be possessed of, and have a real manliness of spirit, a transparency of character in which is no guile, where the heart and the lip harmonize together, and in their bearing upon others, beget the same noble principles.

How many unworthy, suspicious, and paltry jealousies would be for ever buried were these principles acted upon. Exercising that charity which thinketh no evil, we should be ready to give to all credit for seeking, according to their best ability, the general well-being and prosperity of the cause of God. In the kingdom there must be order and discipline, and it is impossible for all to occupy the same position. There must necessarily be presidents over branches and conferences. Upon them rests a responsibility which others have not; they need our faith and prayers to uphold and encourage them; it is their duty to watch over and direct others according to the light and intelligence which they have received, for the good of the cause of truth; it is the duty of others to encourage and assist them in the same—to be of one spirit with them in executing measures to carry on the work of the Lord. Let no unworthy jealousies intrude themselves upon us, let us never watch for iniquity, or seek to fasten upon persons so situated the charge of partiality. They are responsible for the plans which they seek to put in operation, and we are answerable for the carrying out of the same in righteousness. It is true, men may err, and do so, as we have too frequently cause to regret. Presidents may get [illegible] as well as others who do not preside, but it is not the duty of their councils to become their teachers, and thus reverse the position of the order of government,—by no means,

they are responsible to higher powers, and when necessity demands appeals can be made to the right quarter for redress.

We make these remarks because we have often seen the evils resulting from such a course of procedure.

Individuals may indulge a captious, suspicious, and accusing spirit, until they entirely cease to honour either their president or his office, and ere they are aware they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps, they will find, that they have become the servants of Satan, in seeking continually to be the acusers of the brethren.

It is written, that "the heart is deceitful above all things," and truly in many respects it is so. Let but a person become thoroughly imbued with a spirit of finding fault, and being in darkness, his heart will persuade him that he is the champion of truth, of purity, and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil. But what would the spirit of the Lord dictate? Has his brother failings and weaknesses,—he would pray for him—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God, and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

But when individuals are ready to accuse, all things are wrong. Perhaps the idea of seniority in the priesthood may be made a temptation unto them, until they kick against every measure in which they consider they are not duly honoured in this respect.

But these things are failings, and let one and all seek to put them away; all contrarieties, all bickerings, are calculated to retard the progress of the work of God, and most assuredly one charactersitic of the Saint of God ought to be, to endure injury rather than by our opposition to throw an obstacle in the way of the progress of truth.

But not only ought the contemplation of our present position to benefit us, but there lies before us the illimitable future, the reward, the glory and exaltation of the Redeemed of God. If we are in possession of the spirit of God; if by a faithful walk and conversation that holy principle increases within us, how can it be otherwise than that we should improve in moral character, as we are continually approximating towards Deity itself, and look forward to the period when that unction from the Holy One shall enable us to know all things.

We have made the foregoing remarks not for any particular branch, or section of the Church, but for all, being convinced by the spirit of the Lord, that an adherence to these few hints will be found beneficial to every one, and cause them to attain to that elevation of *character* which shall prove that they have been ennobled and dignified by the spirit of God. EDITOR.

Latter-day Saints' Millennial Star.

OCTOBER 15, 1845.

IN the pages of the present STAR we have presented to the notice of our readers a description of a Proclamation just sent to us from head-quarters, with directions to print and circulate the same to the greatest possible extent which our means will allow.

From the remarks made by our beloved brother Woodruff, the great importance of that Proclamation will be perceived. It is the word of the Lord to the nations of the earth, and the rulers thereof; a voice of warning which must be delivered, whether it be listened to and heeded, or otherwise.

This, of course, will be no point of consideration with the Saints; their duty is plainly marked out, which is to obey the commandment of the Lord, in becoming instrumental in the circulation of the same.

It will be easily perceived that the printing off, at least, at the present time, of twenty thousand, must amount to a considerable sum, and the churches are well aware that this burden cannot be sustained by the Presidency alone. Perhaps more than one-half will necessarily be given away, therefore the returns, as in other publications, will not be found to meet the expenses necessarily incurred. And more than this, it will be clearly understood that it is the duty, not of a few in the kingdom of God who may be in office, merely to engage in a work of such a nature, but of the entire combined church, every member of which becomes responsible in a degree for their instrumentality in this great work. God has called his people to be a light unto the world, and the herald of his gracious purposes towards the repentant and obedient, as well as of his threatened judgments upon, the wicked.

Inasmuch therefore as we are wishful to rid our garments of the blood of the generation in which we live, we shall avail ourselves to the utmost of our ability of the means put into our hands for this purpose.

We shall not by any means confine the sale of the "Proclamation" to our customary agents, but shall expect particularly, that presidents, travelling elders, priests, or others, will become agents for the sale of the same.

But there is another point which ought clearly to be understood. The issue of this work is not put into our hands in order that we may get gain, and make a profit thereof, but that we may warn the nations, and that they be left without excuse before God. It will not therefore be expected that while the presidency are incurring the responsibility of printing the same, that the agents will be allowed to make a profit of it. We shall therefore expect returns in full for numbers delivered to the parties.

There is one hint that we would wish here to throw out, which is, that not only will the Proclamation be made an instrument for the salvation or condemnation of men, according as they receive it, but it will have a bearing upon the Saints themselves of no ordinary nature; it will be a trial of their faith, in making some sacrifice for the cause of God, and in carrying out a portion of his great work in the last days.

In order, therefore, to effect this great work, we call for pecuniary assistance from the churches generally. How that may be raised, we leave entirely with the Saints. Private persons who have means, and are wishful to assist, can communicate, by Post-office-order, immediately, with the presidency in Liverpool. For lesser contributions, collections may be made in the meetings, and the amount forwarded in the same manner, by the president thereof, all of which, of whatever kind or amount, we shall duly record, to be referred to at a future day.

It is expected that the price of each will be about twopence.

We would direct the attention of the Saints to a "Word of Advice," and a short piece on "Character," in the present number, and affectionately exhort them to give heed thereunto; the time has come for us not to trifle in connexion with our calling and standing in the kingdom of God. By the reading of the Proclamation, our position in relation to the Gentile nations and the world at large will be perceived, while the solemn nature of the same will inspire us with a sense of our relation to God and man.

Trusting, therefore, that the Saints will duly appreciate the importance of what we have laid before them, and learning from the prophetic nature of the Proclamation the great things that must speedily transpire, we have faith to believe that the same will prove a blessing to all whose hearts are engaged in the cause of God.

ONE HUNDRED YEARS HENCE.

1945.

From the Nauvoo Neighbor.

God, through his servants the prophets, has given all men a clue to the future. In view of this, we were cogitating upon our bed the other night, what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying, "Thus saith the Lord, I will destroy the earth with a flood, after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the land enjoys her Sabbath's seventy years;" and then came Daniel's numbers; and the exact time when the Saviour should be was born, his crucifixion, and second coming.

While thus looking over the "has beens," we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:—Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place, a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, THE TEMPLE OF THE LORD IN ZION, in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us a chance to "count the towers;" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire" as the sun rose majestically mellowing into a "white cloud," as a shade for the city from heat. The dwellings, so brilliant by night, had the appearance of "precious stones," and the streets glittered like gold, and we marvelled. "Marvel not," said our guide, "this is the fulfilment of the words of Isaiah:—'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life," and we glorified. The "veil" that hides our view from the glory of the upper deep had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John, and other prophets before him, had levelled the mountains over the whole earth:—the "sea" had rolled back as it was in the beginning, the crooked was made straight, and the rough places plain. The earth yielded her "increase," and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion, showed that the "*Lord was there*," and truly so; for, after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best," so gloriously, that the show exhibited the splendour of *gods*, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire, what day they celebrated? To which the guide replied, "This is the *Feast-day* of the Lord to JOSEPH AND HYRUM SMITH, for being martyred for the truth, held yearly on the 7th day of the fourth month, throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene; the worthy of the earth, with Adam at their head; the martyrs of the different dispensations, with Abel at their head; and honourable men from other worlds composed an assemblage of majesty, dignity, and divinity so much above the little pageantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of *man's power over man!* This was a feast-day for truth! This was the reward of integrity!—This was the triumph of "kings and priests" unto God, and was a holiday of eternity! Who could be happier than he that was among the holy throng? No one; and away we rode out of Zion among her stakes.

At the first city out, we found the same spirit—ALL WERE ONE. While there, the following news, by post, came from the east. It was read from one of the papers just published that morning.

"In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than mere stone. The seam being opened, disclosed a *lead box* about six by eight inches square. This box was soon found to contain several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city, which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago for their wickedness."

The account of "fires" in one of these papers was truly lamentable, destroying, as the paper said, more than *twenty-five millions worth of property* in about three months. Each contained a large number of murders, suicides, riots, robberies, and hints of war expected, with columns of divisions among the sectarian churches about "*slavery*, Onderdonking, and the right way." The *Archer of Paradise* remarked, as these horrors of "old times" were being read, that "*all that* was transacted in the last days of Babylon, before Satan was bound."

Joseph Smith said, "Lord, we will put those papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all, after exhibiting the coin. The silver coin contained the words "United States of America," and "half dollar," round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY," and holding up a night cap, between thirteen stars over "1845," on the other.

The only idea that could be gathered from all this was, that the government had fallen from the *splendour* of an eagle to the pleasure of women, and was holding up the night cap, as a token that the only liberty enjoyed then, was star-light *liberty*, because their deeds were evil.

Another coin had the appearance of gold, with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on, the Lord said, "beware of the leven of old.—Let us enjoy our day."

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; the wolves and sheep; the calves and lions; the behemoth and the buffalo; the child and the serpent, enjoyed life without fear, and all men were one.

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue colour, with an abbreviated word "Mo," and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "*The wicked are turned into hell*, and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world—"*glory*."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand saints, where *Jesus Christ* sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witnessed. Says Jesus, as every eye turned upon him,

> "Our Father, and thine,
> Bless me and mine. Amen."

After the feast (the sentiments, words of wisdom, and other touching matters were to be published in *Zo-ma-rah*, or *Pure News*, and are omitted) we stepped into the News Room, and the first article in the *Pure News*, which attracted our attention, was, the Minutes of the General Conference, held in Zion, on the 14th day of the first month, A. D., 1945, when it was motioned by Joseph Smith, and seconded by John the Revelator, "That *forty-eight* new cities be laid out and builded, this year, in accordance with the prophets which have said, 'who can number Israel? who can count the dust of Jacob? Let him fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin, and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issacher, and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher, and Napthali.

The paper contained a notice for the half yearly conference, as follows:

"The general half yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion.

"It is proposed that the high way cast up between the two cities of our God, be decorated with fruit and shade trees between the cities and villages, (which are only eighty furlongs apart), for the accommodation of wayfaring men of Israel. Gabriel has brought from paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel," came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the millenium, were chanting a vesper to their Saviour. We were so delighted with the performance as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:—

"Death and Satan being banish'd;
And the 'veil' for ever vanish'd;
All the earth's again replenish'd,
And in beauty appears:
So we'll sing hallelujah's;
While we worship our Saviour,
And fill the world with cities
Through the '*great thousand years.*'"

Our eye next caught a map showing the earth as it was *and is*. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion, is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Giau," and runs south. The third is called "Haudakal," and runs north; and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into *four quarters*, as it were in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" till it was "very good," for every thing.

By the paper we were reading, we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "it shall rain moderately in the first and seventh month, that the ploughman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president, and lawgiver, with such wise counsellors as Adam, Noah, Abraham, Moses, Elijah, Peter, and Joseph, we were imperceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his Maker!"—when on a sudden our guide came in and said, "you must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed, "perhaps you would like to look through the urim and thummim of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the "holy instrument." One look, and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what folly, corruptions, and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come. We returned, and awoke, perfectly enamoured with the beauty and glory of Zion *to be*, as well as the splendour and harmony of the "feast of the martyrs;" determining in our mind, at some future day to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor any thing to hurt or destroy in all the holy mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of *one hundred years hence.*

THE LATE FLOODS IN THE NORTH.

NEWCASTLE-UPON-TYNE, MONDAY.—Further accounts have been received of the disasters caused by the late floods in the vale of the Tyne. The wheat sheaves of 50 acres of land belonging to Mr. Hall, farmer, of Newburn, were carried away by the current, and, about seven o'clock on Friday evening, the river in many places was completely covered with agricultural produce and floating timber. The people along the banks of the Tyne have got out an immense quantity of grain, which, of course, is entirely spoiled, except that it may serve to feed poultry.

The loss and damage to shipping has been very considerable. A few cases may be enumerated, but a complete list it would be extremely difficult to furnish. Here follows a list of some twenty-four vessels more or less injured.

At one time fears were entertained for the safety of Tyne-bridge, from a raft of timber having got fast under one of the arches, and the force of the current setting against it being so strong. It stood firm, however, and as the tide ebbed the timber was got clear. Much complaint is made of the defective system of mooring, and it is generally thought the corporation of Newcastle, who derive an immense revenue from the river, ought to pay a little more attention to that subject than they do. The brig Ocean is still on the Herd, and will probably go to pieces in a tide or two, if the weather does not abate, so as to allow her to be got off quickly. The crew were saved by the life-boats, which were manned and in readiness to be directed towards any point where life was in danger. It does not appear that any lives have been lost, except the mate of the Atlantic. Two keels, belonging to Mr. Alderman Lamb, of Newcastle, laden with sand, sank off the Skinner's Burn, and the crew had a narrow escape. Several of the mooring buoys were carried away, and, indeed, such a general wreck has not been experienced in the harbour for many years The river police, appointed under a recent act of Parliament, rendered efficient services, under the direction of Mr. Stephens, in preserving such property as could be collected together, and acting in conjunction with the harbour master in adopting measures of general safety; the floods have abated, but there is still a great quantity of fresh water coming down from the hills and high lands in the west.

On Thursday evening last a most tremendously heavy rain began to fall in the two northern counties of Cumberland and Westmorland, and before midnight it poured down in perfect torrents, and continued to do so all that night, and all day on Friday and the greater part of Saturday, and the consequence was that all the rivers and streams were so much swollen and overflowed their banks, that greater and more furiously terrific floods have not been known in those counties for many years, and never such at this period of the season. The rivers Eden, Lowther, Eamont, Lune, and Petteril were unusally high, and overflowed their banks, causing frightful devastations, and an immense loss of property. On the Julian Bower estate (through which the river Eden flows), near the village of Temple Sowerby, Westmorland, belonging to Richard Tinkler, Esq., of Eden-grove, upwards of 280 stooks of most excellent corn were washed down the stream with the greatest impetuosity, all attempts to save any part of it being extremely dangerous, and of no avail. On the same river the huge centres and scaffold which were erected for the purpose of repairing the large bridge which spans the river at Appleby, Westmorland, were taken down the stream early on Friday morning, and although numbers of workmen were soon at the river side, endeavouring to land the large logs of timber, yet by far the greater portion of them could not be caught, and were rapidly taken down by the flood and have not been seen or heard of since. This accident will retard the workings going on at this bridge for a considerable time. On the river Lune, near Boroughbridge, ten massive centres, on which were erected a stage for the purpose of making a large bridge on the Lancaster and Carlisle Railway, were all entirely swept away, causing a great inconvenience and loss to the sub-contractors of the work at that bridge. Messrs. Bird and Relph had about 100 stooks of corn swept away by the overflowing and impetuosity of the river Pettril, near Kettleside farm, in the vicinity of Penrith, the greater part of which they succeeded in securing far down the stream, in a most shocking state. On the Lowther and Eamont, quantities of scaffolding and other materials were washed away from the workings of the monster bridges at Yaw's Cragg, and Yanwath-hall, on the Lancaster and Carlisle Railway. At Armathwaite, where the Eamont, Lowther, Raven, and other tributary streams had joined the Eden, the scene was terrifically grand, to behold such a mighty embodied volume of water rushing down to the ocean with impetuous velocity, and, also, at the same time, it was a lamentable spectacle to witness so much valuable wreck hurried along by its raging strength, consisting of hundreds of sheaves of corn, large logs of timber, boards, posts, rails, and trees, and, we are sorry to add, amongst the wreck were two fine cattle, which no doubt had been grazing in some low land when the flood arose, and they were swept away by the roaring current. To whom these cattle belonged our correspondent did not ascertain. It is to be feared that accounts of numerous other accidents and loss of property in various other districts of Cumberland and Westmorland will shortly be heard of. The corn crops, a great portion of which, in many districts in those counties, still remains uncut, are at present in a most deplorable condition, being all laid flat on the ground, and fears are entertained that second growths will make their appearance, and thus render the corn of bad quality and unsound. The stooks in the fields are also in a most shocking plight, all of them being entirely soaked through with rain, and great numbers of them scattered on the ground amongst the water. The prospects of the farmers are anything but cheering, and unless the weather shortly becomes more favourable, the worst of consequences will most assuredly ensue. At the last markets in these counties, prices of every kind of grain were considerably higher, and flour and meal within the last three days have risen in price 3d. per stone of 14lb., wheat flour being 2s. 8d. per stone. On Friday and Saturday last all the workings on the Lancaster and Carlisle Railway were put a stop to, the workmen not being able to stand out, so heavy and continued

were the torrents of rain, and it will take some time to repair the new laid rails on the topping embankments, which have slipped and given way. Nearly all the corn-mills on the above rivers, by reason of the flood, are "back-watered," and consequently the millers cannot grind corn. Anglers with the roeworm and minnow baits caught large quantities of fine trout, and many scores of stones were taken with shoulder-nets, "contrary to the statute in that case made and provided." The rain did not cease till Saturday night, but to-day (Sunday) has been a very fine one, and the flood has not abated so much as might have been expected.—*London Times, September 7th.*

SINGULAR PHENOMENA.

During the last few weeks various singular appearances have been at different times visible in the heavens. About a fortnight ago, a star belonging to that class of physical phenomena generally known by the name of "falling planets," was seen by many of the inhabitants of St. Helier's (Jersey), and after careering through the heavens for some minutes, it was observed to descend rapidly to the earth, bursting into a thousand fragments. It is curious and interesting at all times to watch the phenomena of the celestial sphere, especially from the circumstances that so far as modern science has yet determined, they exercise no inconsiderable effect on the general operations of the terrestrial world. Within the period of eight weeks the *savans* of Jersey have had their scientific casuistry called into the field to indulge in speculations respecting comets, aurora borealis, shooting stars, and various other appearances of a singular and remarkable nature, and if we may judge from the immediate past, they will require, in order to exercise their ingenuity, to keep awake during the night for a considerable time further. On Saturday evening se'nnight, or rather early on Sunday morning, another phenomenon made its appearance in the sky, if possible more strange than any which have of late preceeded it. A globe of fire, apparently of the dimensions of a good-sized balloon, was observed to move about from position to position, making its appearance now in one place, now in another. It might be seen at one moment blazing with all the crimson lustre of the sun as it sets in an autumnal sky, in another shining with a full, clear, and burnished light, irradiating the whole aerial vault. Sometimes stationary, it would all of a sudden shift its position, and locate itself upon a spot at a considerable distance. Here again it would remain for a few minutes, when, as if tired of the quarters it had chosen, migrate without further ceremony to another. Alternately the subject of these appearances, it remained for nearly an hour, when, in a second, becoming detached from the spot on which it was fixed, it flew with a tremendous velocity through the sky, and took refuge behind a dark and murky cloud.—*Weekly Dispatch, September 14th.*

NOTICES.

We would particularly caution the brethren or others, that they exercise much wisdom in the distribution of the "Proclamation," so as not unnecessarily to expose themselves to difficulties and persecution.

We have much pleasure in informing our friends that the Trustees and Directors of the British and American Commercial Joint Stock Company met on the 14th and 15th instant, with Mr. Rowe the solicitor of the Company, to discuss the articles of the deed of settlement, in order to further its speedy completion.

Those who have made applications for shares that have not been allotted, will receive them after complete registration.

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THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

(Continued from our last.)

The Pagan temples—those structures too beautiful for the worship of divinites with human passions and human vices—were more completely subverted than the Christian churches in Pergamus. The fanes of Jupiter and Diana, of Æsculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks to be cut into tomb-stones, or to pound down into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, "all in the highest ornament," were thrown in unsightly heaps. Some lay in the stony bed of the Selinus, a mountain stream that washes the Acropolis' base; and others, mangled and defaced, were strewed on the sides and brow of the Acropolis itself. "As I looked thence, (may I be permitted to quote my own words?) down from the walls of the upper castle, I was filled with melancholy reflections. Before me was a suite of ruins; the city of Lysimachus had disappeared—it had been in part destroyed by Roman conquest; but the perhaps equally magnificent Roman city had disappeared too; the rich provincial city of the Greek empire had fallen after it; the walls erected by the Christians, to defend themselves against the Saracens and Turks, were all prostrate, and even the walls of the barbarous Donjon, which reigned the lord of all those stately edifices, the survivor of so many superiors, were themselves fast crumbling to the common ruin! The scenery from the Acropolis is grand but sad. The fine plain before Pergamus, which (to use an expression of Professor Carlisle, when describing this part of Asia) 'seems ready to start into fertility at a touch,' is sparingly cultivated, except on the very edges of the town; and we may well add, as he did with a sigh, 'but, alas! that touch is wanting!' On looking from the castle, I could trace the ravages made by the unrestrained flood courses of the Caicus and its tributary streams, which have cut the plain into broad, bare sandy veins."

I have remarked at Smyrna the depression of the Christian religion, and that even there, where the Turks, by the frequent contact with Franks, and from the effects of commerce, are comparatively tolerant, still the Greeks, Armenians, and Catholics, are fain to perform their church ceremonies in a quiet retiring manner. But as you remove from that short line of coast, fanaticism increases; and the more barbarous Turk of the interior grudgingly allows to the Greek, or the Armenian, the exercise of his own worship, and the use of his own lowly temple. I could never attend service in the church of Pergamus, as it was always hurried over by early morning dawn. All the wearers of the black turban, when abroad or exposed to the observation of the Turks, struck me as being timid and faltering; but, besides the inferiority, they are habitually made to feel as Christians, their spirits may have been still more broken by the recollection of recent massacres committed on their race, within the town of Pergamus—and to an extent, considering their relative populations, far exceeding those perpetrated in Smyrna.

The overflowing population of the ancient and magnificent Pergamus had sunk, at the time of my visit, (1828), to about fourteen thousand, of which there were

about three thousand Greeks, three hundred Armenians, not quite three hundred Jews; the rest were Turks. A collection in a Greek school of about fifty volumes in Romaïc was called "the library," and represented the ancient store of two hundred thousand volumes, formed here by the munificent monarchs of Pergamus; and a dirty little Italian quack, ignorant and insolent, was head practitioner of medicine in the city which gave birth to Galen, and of which Æsculapius was the tutelar divinity! The town was as dull as the grave except during the night, when, as it happened to be the Ramazan of the Turks, there was some stir and revelry among the Mahometan portion of it. The animal creation delighted me more than the human world: I have dwelt elsewhere with enthusiasm on the storks and turtle doves that I used to see from my apartment, covering the lofty castle-like walls of the Greek church of Agios Theologos, or sailing or flitting across the blue twilight sky, the doves "forming an amorous choir which never ceased by day or night;" and I have recorded the vernal voices of the cuckoos that contributed to make the *air* and the *voice* of Pergamus redolent with langour and tender feeling, to a degree I have never experienced in any other spot on earth. But I neglected, which I should not have done, to mention in those pages the occurrence of a little scriptural picture. The Psalmist says, "As for the stork, the fir trees are her house;" and at a humble village in the neighbourhood of Pergamus, screened by a dark wood of mountain fir, I observed in one of my solitary rides the vast procreant cradle, "and the broad white wing, of the stork, on nearly every other tree."

From Pergamus I went on to SARDES, by rather a circuitous route, taking Kirkagatch and Magnesia on my way. The country I traversed, the luxuriant vales of the Caicus and the Hermus—two noble rivers!—was almost as deserted and melancholy as the regions between Smyrna and Pergamus; but nothing that I had yet seen equalled the desolation of the city of Sardes.* I saw from afar the lofty Acropolis fringed with crumbling ruins; and when I crossed a branch of the Golden Pactolus which once flowed through the Agora, or market place—and when I stood there at eleven o'clock, the very hour in which, in its ancient days, the place would be crowded—I saw not a soul, nor an object of any sort to remind me that this solitude had been a vast and splendid city, save here and there a patch of ruin—a dismantled wall, or a heap of stone and brick work mixed with brambles and creeping weeds. Where palaces and temples, theatres and crowded habitations had stood, a green and flowery carpet of smooth sward met the eye; and the tall, stately asphodel, or day-lily, gleamed in its beauty and pallidness, where the marble column had risen in other days. The brook—for the Pactolus is now nothing more than a brook, and a choaked and insignificant one—gently "babbled by;" a cool breeze blew from the snow-covered Mount Tmolus, which, if I may be permitted to use the poetical language of the Sicilians, as applied to Etna, stood like "*L' Arcipetra de' monti, che in cotta bianca, al ciel porge gl' incensi*," facing me far across the plain. This breeze murmured along the steep, rough sides of the Acropolis, and sighed among the underwood that grew thickly at its foot. Other sounds were there none, save now and then the neighing of my horse, who crushed the flowers and the scented turf beneath his hoof, and gave utterance to the contentment and joy suggested by such fair pasture. This utter solitude, and in such a place, in the Agora of the populous Sardes, became oppressive: I would have summoned the countless thousands of ancient Lydians, that for long centuries had slept the sleep of death beneath that gay green sward: spirits might have walked there in broad noon-day—so silent, void, awful was the spot! Here the hand of destruction had spared nothing, but a few rent walls, which remained to tell all that had been done: were they not there, the eye might pass over the plain and the hill as a scene of a common desert, and never dream that here was the sight of Sardes! The Pagan temple and the Christian church had alike been desolated; the architectural beauty of the one, and the pure destination of the other, having been all inefficacious for their preservation. Four ragged, dark, low walls, by the side of a little mill, represented the church; and two columns erect, and a few mutilated fragments of other columns, scattered on the sward or sunk in, were all that remained of that "beautiful and glorious edifice," the temple of Cybele at Sardes! At the mill by

* "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

the church I met two Greeks, and these, I believe, formed the resident Christian population of this once distinguished city of the Lord. From the mill I could see a group of mud huts on the acclivity under the southern cliffs of the Acropolis—there might have been half a dozen of these permanent habitations, and they were flanked by about as many black tents. A pastoral and wandering tribe of Turcomans dwelt here at the moment, and the place almost retained the ancient name of the city—they called it *Sart*. Well might the Christian traveller exclaim here—and what is Sardes now? "Her foundations are fallen; her walls are thrown down." "She sits silent in darkness, and is no longer called the lady of kingdoms." "How doth the city sit solitary that was full of people!"

I have described in my book of travels, and at some length, the state of the ruins of Sardes; this detailed description need not be repeated here, but perhaps I may be excused for quoting from that volume the impressions, as they were noted down at the time, made upon me by the melancholy prospect from the Acropolis. "The view from the rugged brow was vast and sublime; the broad plain of the Hermus, through which wound the stately and classical river, was at my feet; at the extremity of the plain, in a direction nearly due north, I could discern the tranquil bosom of the Gygæan lake; the lofty tumuli, the sepulchres of Alyattes, and of Lydia's royal race; beyond which the view was terminated by a ridge of mountains. To the west was a chain of jagged, rocky hills; to the east were the high, broad cones of Tmolus, deeply covered with snow, whose white hues, tinged by the reflected purple of the setting sun, shone like an accumulated mound of brilliant rose leaves. Behind the Acropolis, to the south, the long deep valley of the Pactolus, plunged within the blackening sides of the majestic mountains, and cast itself in shade, seemed strikingly solemn and mysterious; its famed stream was at intervals hidden by, and at others seen rushing through, dark trees and thick underwood, whilst at the more open parts of the valley, beneath where I stood, it was burnished with gold and crimson, by the farewell rays of the god of day. Of living beings there were none visible, save a small herd of lowing cattle, driven by two mounted Turcomans in the direction of the concealed village; but historical recollections and imagination could people the spot with Cimmerians, Lydians, Persians, Medes, Macedonians, Athenians, Romans, Greeks of a declining empire, and Turks of a rising one—races that have in turns flourished or played an active part on this theatre, and have in turn disappeared. By such aids, the ancient warrior, with his helmet and breastplate of shining steel, might be seen again to climb the castellated heights; the conqueror of the world to lay his victorious sword on the altars of Polytheism; and passing over the lapse of centuries, the fanatic Unitarian, the Moslem Emir, to lift up the voice of praise to Allah and to destiny, that had awarded him such fair conquests."

The troubled state of the country, and other circumstances of a more private nature, prevented me from extending my journey in Asia Minor as I had intended, and I turned back from Mount Tmolus, not without a sigh of regret. I passed a night at Sardes, in a mode quite accordant with the desolation of the place. My lodging was one of the mud-built huts of the Turcomans; my meal, boiled wheat, and a little lamb roasted whole, and in the most primitive manner; and my bed, some sheep skins spread on the floor. But before I retired to supper and repose, I took a walk in the direction of the ruined temple. It was a short walk, for there was no moonlight to guide my steps or disclose the objects that interested me, and the large sheep dogs whom I disturbed set up a tremendous chorus of barking; yet I shall not soon forget the feelings of awe and melancholy that invaded me, as thus, in the gloom of night, and alone, I traversed the deserted site of the splendid, the wealthy capital of Lydia, where Crœsus had counted his treasures, and Alexander triumphed.

The next morning I left Sardes, and keeping to the northward, passed the river Hermus, at rather a bad ford; and then turning a little to the west, rode on to the tumuli or sepulchral mounds, which were covered with luxuriant grass, green and gay. "Sitting on the gigantic barrow, the greatest work of the ancient Lydians, held as one of the world's wonders, and esteemed by the father of history as inferior only to the works of the Egyptians and Babylonians;" and gazing over the plain, and the course of the Hermus for many miles, or "on the placi[d] Gygæan lake,

with sedgy borders, and waves reflecting the clear blue sky, and solitary as the recesses of an undiscovered world," I enjoyed moments of exquisite happiness; yet the reflections that occupied those moments, though perhaps hallowing to the heart, were emphatically sad. I sat among the dead. Those numerous sepulchral barrows, forming a gigantic *champs des morts*, covered thousands and thousands who had lived and felt, suffered and enjoyed, even like myself. Here, around me, "the princes" of Lydia, her wise men, her captains, and "her rulers, and her mighty men, slept a perpetual sleep;" and the name of one of them, (of Alyattes) and the nature and use of the extraordinary mounds, had been preserved only by the pages of Herodotus.

From the banks of the Gygæan lake, I reluctantly re-crossed the Hermus, and took my way back to Smyrna, by Casabar and Nymphi; but, by the aid of Mr. Arundell and other travellers, I will endeavour to convey my readers whither I did not go, and to complete a picture of the Seven Churches.

THYATIRA,* called by the Turks, Ak-hissar or the white castle, is situated about twenty-five miles to the north of Sardes, to which place it must offer an agreeable contrast, as, though inferior to Pergamus, and infinitely so to Smyrna, it is superior to any other of the cities of the churches, and is still a large place, abounding with shops of every description. "The appearance of Thyatira," says Mr. Arundell, "as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill with two ruined wind-mills." The disproportion of Christians to Mahometans is great, as there are but two churches to nine mosques in the town. One of the churches is Armenian, the other Greek; the latter was visited by Mr. Arundell. "It was a wretchedly poor place, and so much under the level of the churchyard, as to require five steps to descend to it. The priest told us that the bishop of Ephesus is the Αρχιερευς of Thyatira. We intended to give him a Testament, but he seemed so insensible to its worth that we reserved it." If, however, Thyatira retain a population and the material of a considerable city, it has been less retentive than others of the seven of its ancient edifices and ruins.

"Very few of the ancient buildings," says Dr. Smith,† "remain here; one we saw, which seems to have been a market place, having six pillars sunk very low in the ground, about only four spans left above. We could not find any ruins of churches; and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, where, digging somewhat deep they met with strong foundations, that, without all question, have formerly supported great buildings."

The same traveller remarks that, in the days of heathenism, Thyatira, like Ephesus, was much devoted to the worship of the goddess Diana; and he thus accounts for the comparative affluence of the former of the two cities. "The inhabitants are maintained chiefly by the trade of cotton wool, which they send to Smyrna."

Another traveller, Rycant, says, "It is this trade, with the crystalline waters, cool and sweet to the taste and light on the stomach, the wholesome air, the rich and delightful country around, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters." Many years, however have passed since Rycant travelled this route, and the decline that seems every where incidental to Turkish misrule has not wholly respected Thyatira. It is not so populous as it was, and a good portion of its trade in cotton has been removed to Kirkagatch, and to districts nearer to Smyrna.

* See Rev. chap. ii. v. 18.

† Dr. Smith, chaplain to the embassy at Constantinople, to whom we are indebted for the first account of the Seven Churches in modern times, was almost the first to visit them. He performed his journey in 1671, and his work rendered the tour popular among all the Europeans who, as traders or travellers, visited the Levant. His introduction contains a touching passage. "The curious surveys every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and suffering of our blessed Saviour, suffer us not to be unacquainted with their situation and states. * * * But a sadder fate seemed to hang over the Seven Churches of Asia, founded by the Apostles, and to which the eternal Son of God vouchsafed to send those Epistles recorded in the Book of the Revelations of St. John."

THE PROCLAMATION.

We cannot issue another number of the MILLENNIAL STAR, for the perusal of our readers, without again recurring to the "*Proclamation*," in order to direct attention to the same, and to impress upon all the importance of it, and the responsibility of those upon whom its circulation depends. The bible has been long in the hands of the people, filled with abundant declarations by the prophets of the great purposes of God in the last days, and of the fate of the nations in respect to their acceptance or rejection of the will of the Lord; yet has the bible been as a book that was hid, whose meaning has not been understood, in consequence of the vision of the professed teachers of it having been covered; prophets and seers have not been found in their midst, nor any imbued with the spirit that inspired the sublime predictions of the future, to be found in the sacred word.

The consequence has been, that a multiplicity of opinions and confusion of sentiment on religious subjects has filled the whole of Christendom, oftentimes producing anarchy and confusion—a certain proof of the heretical nature of the doctrines taught as a substitute for those holy and glorious principles that would bind man to his fellow, and lead them as one great and happy family into the presence of God.

The Book of Mormon has come forth in connexion with the origin of the great work of God in the last days, its pages teeming with light and truth, and bearing a faithful testimony of the unchangeable character of God, and of the undoubted fulfilment of the word of the Lord, spoken by his servants in the Eastern world. But, like the Scriptures of the Old and New Testaments, it is a sealed book to the learned and the wise of the religious world, because they are destitute of that spirit which can alone afford a key to the interpretation thereof.

Yet notwithstanding the ignorance of the people relative to the designs of God, they must be left without excuse. God has renewed his covenant with the sons of men, he has imparted the power and authority of his holy priesthood, that individuals might go forth to proclaim the fulness of the gospel of his Son, and administer to the believing and penitent, those ordinances by which they might be inducted into the family of God.

Yet, more than this, he has commanded the Proclamation to be made unto all people, which is at once a faithful condensation of what has been spoken by his servants the prophets, in every age of the world, in relation to the last days; and it will be found to be an epitome of divine truth, calculated to awaken the honest-hearted to an inquiry into the great work of the Lord, at the same time that it will leave the wicked without excuse.

This, then, being the true nature of the means now put into the hands of the Saints, it will behove every one bearing the designation, to be diligent in the circulation of the same, to the utmost of their ability.

But, beloved Saints, we wish to remind you that it will call for much wisdom and prudence in the discharge of this duty, in order that we may not render the purposes of God of no effect, as far as our instrumentality is concerned.

We grieve to recall to mind that some, having the authority of the priesthood to proclaim the principles of salvation, have so little understood the nature of their mission as to turn the listener away in disgust, and by their folly have closed the ears of many against the truth; but these things must not be; much faith, much prayer will be necessary, that we may exercise wisdom in this great work.

All men cannot be approached alike; but under all circumstances, we shall look for that amiability of spirit, that courtesy and politeness which ought and ever will be in exercise when associated with the Spirit of God.

Undoubtedly, in many quarters, the Proclamation will be rejected, or received with contempt and scorn; but let not this affect us; our duty will be accomplished by placing it in the hands of such; and, on the other hand, we venture to say that multitudes, by reading its pages, will be awakened to a contemplation of the great subjects on which it treats.

Continual activity and great diligence will be required on the part of every one, in order that the presidency may be upheld and supported in the great additional labour of its publication unto the nations.

And though we must proceed according to our means, yet, eventually, the continental nations must be made acquainted with its contents as well as the people by whom we are immediately surrounded.

We trust that a just contemplation of the subject of its distribution, as well as the many great and glorious principles connected with the kingdom of God will produce a salutary effect upon all who are faithfully engaged in the service of the Lord.

It will be a moral impossibility for persons truly to estimate their calling and position as servants of God, without a manifest rise in the scale of being, and a concomitant exaltation of character commensurate with the same.

The Saint of the last days is not limited in his exertions to any particular field of labour, the world is the theatre of his exertions, and its subjugation to the principles of truth and righteousness—the grand object he has in view.

Neither will the greatness of the object deter him from labouring for its accomplishment; he has the *word* and *oath* of Jehovah for a guarantee for its accomplishment, therefore, let not his heart fail him, persecution and affliction may await him in the faithful discharge of his duties, yea, even his life may be sacrificed in his devotion to the truth, but these things must affect him not, all will work together for his good, and great shall be his reward in the day of the Lord Jesus Christ.

Then inspire us, O, our Father!
With thy Spirit from on high;
That we each and all may serve thee
If in life, or call'd to die.

Christ our Saviour, he hath triumph'd
O'er the pow'rs of death and hell;
And his Saints shall all be victors,
Through his might, who loves them well.

EDITOR.

"THE MORMONS, OR LATTER-DAY SAINTS."

"These people have gained a footing, it seems, in Liverpool, and hold their meetings in the Music Hall. The Mormons are a religious sect recently founded in the United States, by one Joe Smith, who produced a new volume of Holy Scripture, and was afterwards murdered in prison. They promulgate a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern Christian church; and they believe in a multitude of ridiculous fictions. The Christian inhabitants around them look upon them with the utmost disgust and hatred, and there have been several conflicts between the inhabitants of the State of Illinois and the fanatics, who hold exclusive possession of a city named Nauvoo. Another attack has lately been made, and with every prospect of driving them entirely from the settlement—with what justice we cannot say. We are sorry to find that many of our countrymen are deluded by them."—*From the Liverpool Mail, Oct. 25, 1845.*

In reading the foregoing paragraph in the *Liverpool Mail*, we could not but feel much amused. In the first place, at the wonderful acuteness of the writer in discovering after a lapse of *near six* years, that the Mormons have a footing in Liverpool. If Mormonism be so obnoxious, and its professors a set of fanatics, we think there has been some dereliction of duty in the writer in not making the fact known sooner for the sake of the public good. The gentlemen of the press, in general, assume to be, as it were, the guardians of the public both in morals and politics, and it certainly is a late period for the writer to discover that *many* of our countrymen have become deluded by the principles such fanatics teach; on the contrary, we should have supposed that, ere this, his intelligent mind ought to have examined, discussed, and refuted such principles of error as he supposes they teach, for the benefit of his fellow townsmen at least. And if hitherto this duty had been neglected, it would have been more manly to have shown and proved that they believed in the ridiculous fictions to which he alludes.

We thank him, however, in the first place, for the public announcement which he makes that the place of Meeting of the Saints in Liverpool, is in the MUSIC HALL, as we at all times court publicity, and only wish to have the opportunity of proclaiming the principles of truth to all that are ready to hear.

The writer seems also a little in the dark with regard to the time of the origin of the Church of Jesus Christ of Latter-day Saints, which, for his especial information, we beg to state was organized on the 6th of April, in the year 1830.

As an historian, however, the writer is sufficiently laconic, when he states that Joe Smith produced a new volume of Holy Scripture, and was afterwards murdered in prison. We wonder that the writer was not struck with the coincidence, in this respect, with the fate of most who have produced new scriptures, or in other words, have come forth with the "word of the Lord" unto the people, and thereby effecting innovations upon existing creeds and systems. History must at least teach him that the founder of Mormonism, as he terms it, had the distinction, like his Divine Master, of sealing his testimony with his blood.

"They promulgate," says the writer, "a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern christian church." This is written in utter ignorance of the principles of the Saints, and is truly worthy of the epithet applied otherwise by the writer of a "*ridiculous fiction.*" No duty ever inculcated by an inspired servant of the Lord which has been applicable to mankind in general, was ever taught but what the Saints knew to be incumbent upon them, and enforce the same upon their hearers; and indeed we can say more than this, that the Mormons plead for obedience to many christian duties which the wisdom of "modern christians" has rendered obsolete, or of none effect.

Whatever want of courtesy the writer may have exhibited towards the people of whom he is writing, he certainly does not fall short of it in his allusion to the persons by whom the Saints are surrounded in America. He styles them "*christian inhabitants,*" forgetful or ignorant that the parties alluded to have been guilty of inflicting every evil in their power upon the Saints for the last fifteen years; by no means stopping at plunder, devastation, and murder; and yet, forsooth, they are "*christian inhabitants,*" though, according to his own words, cherishing "*disgust and hatred.*" How far the gentleman's creed extends in cherishing the latter feeling we know not, but we by no means envy the possession of the principles of such "*christian inhabitants.*"

He informs us that another attack has been made upon the Saints with every prospect of driving them from their settlement, though with what justice *he* cannot say. Though we are by no means callous or indifferent to the sufferings of the Saints at the hands of their enemies, yet we can assure the writer, that such intelligence, whether true or false, will never shake the faith of a Saint, enlightened by the Spirit of God, but that on the contrary, we are fully assured, and would express ourselves in the language of our esteemed President, and say that "if our enemies will let us alone, we will establish the kingdom of God upon the earth, and if they oppose us therein, we will do it the quicker."

EDITOR.

THE GOSPEL.

What is the Gospel? It is the power of God unto salvation—Romans i. 16. Its first principles are faith, repentance, and baptism for the remission of sins, the laying on hands for the gift of the Holy Ghost, &c.—Hebrews v. 12—vi. 1—3. Reader, have you become obedient to this Gospel? If so, it is well; if not, do not delay, for "the Lord Jesus will shortly come in flaming fire, taking vengeance on them that know not God, and that *obey* not the Gospel of Christ—2 Thessalonians i. 7, 8. Jesus says, "Except a man be born of water and of the Spirit, he cannot

enter the kingdom of God—John iii. 5. Accept then of salvation on God's terms, namely, the scriptural plan. First, *believe* in God the Father, Jesus Christ the Son, and in the Holy Ghost; believe also the doctrine of Christ—John ii. 9. Second, *repent*, confess your sins before God, and turn away from them. Third, be *baptized* in water for the remission of sins—See Matthew xxviii. 19, 20—Mark xvi. 15, 16—Acts ii. 37, 38—x. 48—xxii. 16. The correct mode of baptism is by immersion or being buried in the water—See Matthew iii. 16—Acts viii. 38, 39—Romans vi. 3—6—Colossians ii. 11, 12—John iii. 23. But who are the proper subjects of baptism? Adults, or persons capable of hearing, believing, and repenting—See Acts ii. 38—41—Acts viii. 5—12, 26—29—Acts xviii. 8. There is no command, precept, injunction, or example, either from our Lord, his apostles, disciples, or any of the first Christians, to baptize infants; infant sprinkling is therefore unnecessary and unscriptural. Fourthly, receive the *laying on of hands* in the name of Jesus Christ, for the gift of the Holy Ghost in the ordinance of confirmation—See Acts viii. 14—19, xix. 1—7.

These are the first conditions of the Gospel; all who comply with them receive remission of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process they are born again, first of water, and then of the Spirit, and become children of the kingdom, heirs of God, and saints of the Most High. But, mark! these ordinances are to be administered by those having authority to act in the kingdom of God, otherwise they are void and illegal—See 1 Samuel, xiii. 10—14—Mark iii. 14—Romans x. 14, 15—Hebrews v. 4.

The holy priesthood has been lost. It is again restored to the church of Jesus Christ of Latter-day Saints. The angel has flown through the heavens, bent its way to earth, brought the everlasting Gospel, commissioned men once more to "preach it in all the world for a witness, and then shall the end come"—Revelations xiv. 6—Matthew xxiv. 14.

It is the privilege of the Saints to receive the gifts and blessings which flow from the Holy Spirit through the proper administering of the above ordinances, such for instance as the gifts of revelation, prophecy, visions, the ministering of angels, healing the sick by the laying on of hands in the name of Jesus, speaking in new tongues and interpreting them, the working of miracles, and in short all the gifts as mentioned in scripture or as enjoyed by the ancient saints—For proof, see Mark xvi. 17—20—John xiv. 12—xvi. 13—Acts ii. 17, 18—1 Corinthians, xii. xiii. xiv.—James v. 14, 15.

Reader, those people that turn the world upside down are come among you; attend the preachings of that sect everywhere spoken against, cast aside all prejudice, search the Scriptures and see whether these things be so, pray to God for wisdom, and come forth and embrace the fulness of the Gospel, for the day of vengeance and burning is at hand. Therefore, *remember*, O reader, and perish not!

JAMES HOLT.

TO THE BRETHREN OF THE FIRST PRESIDENCY OF THE CHURCH OF LATTER-DAY SAINTS.

Respected Sirs,—At the request of my brethren in council, I send you these few lines to let you know that we have come to an amicable understanding as regards the pamphlet that I had prepared to publish. You are also to understand from this note, that in every respect I conform to the doctrines and laws of the church; and that the said pamphlet is altogether withdrawn.

Yours, respectfully,

THOMAS BARR.

Glasgow, October 23rd, 1845.

We have much pleasure in publishing the above, which we have received from brother Barr, in relation to the pamphlet lately published by him, on the nature of the sacrifice of Christ. We are much happier in doing so than we were in noticing and condemning his production, and we sincerely pray that he may be upheld and be blessed in the principles of eternal truth, and finally be saved in the kingdom of our God.—ED.

ADDRESS TO THE SAINTS IN BRITAIN.

As I am about to return to my native country and my friends, after spending a short time and forming a considerable acquaintance with you, I wish to take this opportunity, while I bid you farewell, to return my thanks for the kindness you have shown to me while I have been in your midst. The short period I have been with you has been productive of much happiness on my part. I have found the Saints in those parts of England and Scotland which I have visited, a kind and affectionate people, and desirous to roll on the purposes of God, in return for which the blessings of God has been poured out upon them.—Let me say to the brethren and sisters, be faithful in the discharge of all your duties as Saints of God, and keep the commandments of God in all things that he has been pleased to make known in these last days for the salvation of his people. Forsake not the assembling of yourselves together as the manner of some has been, for in your assemblies is the place to unite your prayers and faith together, in calling down the blessings of God upon you with your brethren. We are informed by the apostle, that "the prayers of the righteous man availeth much." I would, therefore, exhort you to pray continually for the rolling on of the work of God, till the knowledge of the Lord covers the earth as the waters cover the sea. Pray for the Twelve, the High Priesthood, the Seventies, and all the officers. Remember the toils and privations they have to pass through in preaching the gospel to this generation, in order that a people may be prepared for the coming of our Lord and Saviour Jesus Christ. That you may continue to exert your efforts in building up the kingdom of God, and be eventually numbered amongst the redeemed of every nation, is the prayer of

Your brother in the Lord,

LEONARD HARDY.

EXTRACTS OF LETTERS FROM NAUVOO.

Sister Jemima Hough, under date of June 5th, says—We are both well and happy in Nauvoo; we had a very pleasant passage, only six weeks in crossing the great waters to New Orleans, and two weeks in coming up the river to St. Louis, and two days from that time to Nauvoo. We arrived in Nauvoo on Friday night, and on Saturday morning the capstone of the Temple was laid at six o'clock. I was in time to see it; there were thousands of people present, many on the Temple. President Young made a speech, several appropriate pieces were sung, assisted by a splendid band of music. When the stone was laid, President Young made a signal to the thousands of Saints that were on the Temple and before it, when all, as the voice of one man, shouted "Hosanna to God and the Lamb," three times three, and closed with a loud Amen, which was truly solemn and delightful. Thus I was filled with joy and delight the first morning that I was permitted to lift my eyes upon the splendid city of Joseph. * * * I truly rejoice that I am in this place, great things have been accomplished here, I am amazed to see so much done in so short a time. Though there have many come in here that had nothing when they landed, yet they are getting along very well as to living, and very few families are so poor as not to have a cow, and it only costs one halfpenny each day to keep them well. For this money the shepherds drive them on to the large prairies each day, and bring them home at night. It is delightful to see them coming into the city at night, in droves of hundreds, each one with a small bell to the neck, tinkling as they pass along. As the droves enter the city, they immediately separate in every direction, each going to their own home; they look like the herds of ancient Israel. Though the city has been founded but a few years, yet many of the fruit trees in the gardens and orchards appear as though they would be bending under the burthen of fruit in the fall of the year. I have formed an acquaintance with many of the Saints since I came, I am much pleased with them. I called upon sister Hyrum Smith, she is a worthy sister, she showed me brother Hyrum's portrait. He was truly a wise intelligent looking man. I have not yet seen brother Joseph's widow or mother Smith, but intend on the first opportunity. I have heard them both spoken of very highly; mother Smith spends much of her time in relating to visitors an account of the rise and progress of the church, which is highly interesting. The congregations are exceedingly large on the Sabbath, it is pleasing to see what attention they pay to the teachings given, which are highly edifying and interesting. I remain your sister in the gospel covenant,

J. HOUGH.

Sister Smoot writes to sister Woodruff, dated September 14th, as follows:—I have been spending a season in the State of Alabama, in company with my husband, who has been on a mission to that state, and has laboured with good success. The work of the Lord is progressing in this region, many have embraced the gospel, and many others are investigating the subject. But Mr. Smoot, in the midst of his labours in common with many others, was called to Nauvoo, where we arrived on the 27th of May, and I truly rejoice to return once more to the city of Joseph, and stand in my own door and behold the Temple of the Lord, and attend meetings on the same ground where we have so often heard the voice of the prophet of the Lord. Though he has been slain for the Word of God and for the testimony of Jesus Christ, yet we have the privilege of sitting under the teachings of the twelve, which is like apples of gold in pictures of silver, and some of them preach to us every Sabbath. I can truly say a good spirit is prevailing among the Saints, every thing moves on in harmony and union; there is but little sickness, and few deaths this season. The twelve and their families are all well. Elder P. P. Pratt arrived home about the 1st of August. Nauvoo crops are very fine, the best ever known in this city, which makes produce plentiful and cheap. The temple is progressing fast; the tower is up and covered, and looks magnificent; the inside work is going on rapidly. Elder Kimball said to-day some of the faithful elders would soon receive their endowment, and go to England and other places as the Lord shall direct. The Saints rejoice more and more as the endowments draw nigh. The Nauvoo House is progressing rapidly, and in fine there is nothing to which the Saints put their hands, but what flourishes in the city of Joseph. The mob have commenced committing depredations upon the Saints in one of the distant settlements by burning their houses; however, the brethren did not resist the mob, but feel to leave them in the hands of God. The families whose houses are burned are moving into Nauvoo. It creates no excitement with the Saints here. There has been a few deaths by sickness since you left, of persons that you were acquainted with, among whom is brother Benjamin Morgan, of London, who boarded with you in Nauvoo; he died several weeks since, quite suddenly. His daughter Harriet is residing in Nauvoo. I remain your sister in Christ,

MARGARET S. SMOOT.

Judge W. W. Phelps writes under date of September 15th.—We are now in the midst of another great mob; from forty to fifty houses have been burned in the Great Plains and Lima branches of the Saints, and of course two or three hundred poor people are thrown houseless upon the naked air. The French drove the Arabs into the cave, and smothered them to death, but the Americans drive the Saints out of their houses, burn their dwellings, and leave the inmates to perish; which shows the most shocking barbarity in this christian age! Last night brother ———, four miles this side of Carthage, had his house, barn, and grain burnt. We are at peace in Nauvoo. The temple is finishing rapidly, the steeple is outwardly finished and looks grand. The Nauvoo house has arisen within three weeks nearly two stories. We have had a good season for grain, some has been burned by the mob, yet I have no reflections to make, for while wickedness reigns, and the hearts of wicked men are stirred up to do evil, the Saints, if they live Godly in Christ Jesus, shall suffer persecution; yet we wait patiently for those blessings which the Lord has promised to those who come up through great tribulation. We have had a more healthy season than last year. Under the management of the twelve every thing has flourished so visibly that no one can doubt that the Lord is with the Saints in Nauvoo. We have had a Paradisaic summer. A desire often darts across the mind to retire from the midst of the cares and busy scenes of life, to some secluded spot; but in a moment I reflect—"No cross, no crown," and go a-head.

Light as the cloud in yonder sky,
To gain the bliss of those on high.

Yours in the bonds of the new and everlasting covenant, W. W. PHELPS.

Elder G. A. Smith writes under date September 21st, and says—I have received a letter and several favours from you, which remain unanswered; please accept my gratitude for them, as a MILLENNIAL STAR or a line from my old fellow traveller is like cold water to a thirsty man. I have been engaged this season in building the Nauvoo House, as one of the trustees; the walls are now twenty feet high from the basement. We have made upwards of one million of bricks in the old Nauvoo yard. We have got all the square timbers prepared for the building, we have employed the whole season from one to four hundred hands! but as commotion, mobbing and violence are the order of the day, we have had to quit our work for the past week to go at the command of the sheriff of the county to maintain the supremacy of the laws. On Wednesday, the 10th of September, the mob went to the house of Edmund Durphy, in Morley Settlement, turned the people out of doors,

and set fire to the building, threatening instant death to men, women, and children, if they showed the least resistance. They then proceeded to burn all the houses, barns, and shops in the Morley Settlement, and turned the inhabitants into the open air. They immediately sent to us for counsel; we sent one hundred and ten teams, and brought all their families into Nauvoo, with the little affairs which were not burned, leaving about 3,000 bushels of corn in their fields. The mob next attacked the prairies branch, and burned all their houses and barns. This branch consisted of eighty members, mostly wealthy farmers. They have also left several thousand bushels of corn in their fields. Mr. J. B. Backenstos, Sheriff of the County, issued a proclamation commanding the peace, and calling upon all the law-abiding citizens to come out and quell the riot. He then went to Carthage for assistance, but was driven out by a mob of armed men, those that were his friends were compelled to follow his example in leaving the place at the hazard of their lives. Chauncy Robinson, Esq., County Recorder, and Postmaster, was forced to flee for his life, and found refuge in Quincy, taking with him the county records. The School Commissioner, the Assessor, Treasurer, and other gentlemen who were for sustaining the law, were also forced to flee. The sheriff then went to Warsaw and made a similar attempt to raise a *possee*, but without effect; but hearing there were plans on foot to take his life, he fled for Nauvoo. He was cautioned by some of his friends to avoid meeting armed men, while on the way, as they were determined to take his life. He had not proceeded far before he perceived armed men approaching him on horseback, four of whom started in pursuit, and followed him under the whip upwards of two miles, when he found some families, and summoned them to assist him. He then demanded his pursuers to desist. One of them levelled his musket at him to shoot him, when one of the sheriff's *possee* seeing it, instantly fired at the man and he fell mortally wounded, and died the same day. The sheriff immediately raised a *possee* of one hundred horsemen in Nauvoo, proceeded to Carthage, and took his family out of the hands of the mob, and sent them to Nauvoo. He then went to the Hiland branch, and found some twenty-five of the mob engaged in burning the house of Mr. Dustin, and gave them chase some four miles. The sheriff then issued a proclamation for 2000 men to be immediately prepared to disperse the mob, to prevent further destruction of property. All the mob immediately fled to Missouri and other parts. A number of the mob who have fired dwellings, &c., have been arrested, and preparations are making to arrest others as soon as they shall return to the county. The Saints have not in the least been the aggressors, neither have they sought revenge, not even resenting the mob while burning their dwellings, only as called upon by the county sheriff.—The brethren in this county have raised grain enough to support the whole population for two years. Plenty smiles in every direction.—I remain, as ever, your brother, GEORGE A. SMITH.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 14th of September, there being present, 1 high-priest, 1 of the seventies, 3 elders, 4 priests, and 1 teacher. There were represented 10 branches containing 181 members including 9 elders, 12 priests, 3 teachers, and one deacon. 6 baptized since previous conference, in good standing.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

Mars Hill Conference met on the 21st September, in the parish of Suckley, Worcestershire. The meeting was called to order by elder J. A. Stratton, there being present, 1 high priest, 1 of the seventies, 9 elders, 8 priests, 3 teachers, and 1 deacon. There were represented 11 branches containing 466 members including 15 elders, 25 priests, 11 teachers, 7 deacons. 10 baptized since previous conference.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

We are informed by the letters accompanying the minutes that elder Stratton visited the various branches of the above conferences, in connexion with elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented 13 branches containing 329 members including 35 elders, 37 priests, 20 teachers, and 10 deacons. Baptized 6, since previous conference. There being present, 3 high-priests, 17 elders, 12 priests, 3 teachers, and 7 deacons. One was ordained to the office of elder. A good feeling prevailed throughout the conference, and useful teaching was given by the president and others.

HIRAM CLARK, President.
JOSEPH WOOTON, Clerk.

The Leamington Conference met on the 5th October, there being present, 1 of the

quorum of the twelve, 1 high-priest, 6 elders, 3 priests, 2 teachers, and 2 deacons. There were represented 4 branches containing 92 members including 4 elders, 5 priests, 1 teacher, and 3 deacons. 6 baptized since previous conference. 2 were ordained to office of priest, and 1 to the office of deacon, under the hands of elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large congregations were addressed during the day and evening by the president and elder Hedlock, and a good impression apparently made.

W. Woodruff, President.
Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea-party, at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable

W. Woodruff.
R. Hedlock.

The Carlisle Conference met on the 5th October, when there were represented 5 branches containing 167 members. 6 baptized since last conference, and the prospects, generally speaking, were favourable. 2 were ordained elders, and 5 were baptized after the close of the conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

Thomas Barton, President.
Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, 1 of the seventies, 3 elders, 4 priests, 1 teacher, and 1 deacon. There were represented 5 branches containing 107 members. 3 elders, 8 priests, 3 teachers, and 1 deacon. 4 baptized since last conference. Instructions were given by elder Streets and others, and a good feeling prevailed throughout the conference.

William Allen, President.
Phillip Lines, Clerk.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1845.

We have ever noticed since our connexion with the kingdom of God, the avidity with which any news is received by the editors of newspapers, that can in any manner excite feelings of hostility against the Saints. Any rumour, however ridiculous or absurd, is easily swallowed by the enemies of truth, and even when there is some foundation it is sure to be exaggerated, on many occasions, beyond even the bounds of probability; yet is it still eagerly seized by the journalist, and sent forth to the world, to effect what perhaps he conceives will be a salutary effect against the principles of the Saints. On many occasions we have been astonished that respectable editors should so overlook the matter which they sometimes publish in relation to the Saints, as to put forth the most ridiculous impossibilities, which we feel certain, on any other topic, would never have been allowed to disgrace their pages. But it is with the editors of papers as with all else who seek to oppose the principles of the Gospel, they are in darkness and know not what they do. They may be fully awake on every other subject, and may manifest considerable wisdom and intelligence, but most assuredly the absurdities that from time to time we have seen put forth as grave truth, to say the least of it, would certainly, were the subject not of the Saints, stamp upon individuals the character of insanity.

Many rumours have of late been afloat relative to disturbances in the West, all greatly exaggerated, and bespeaking what undoubtedly they would wish, rather than what has been. We have endeavoured in our present number to give a faithful statement of the late disturbances, which we trust will give satisfaction to the Saints. We are never afraid of giving accurately such a relation of affairs as is consistent with the truth. That the Saints should be robbed and plundered,

their houses burnt over their heads, and they be driven from the abodes of their peaceful industry, is certainly no new feature in their history, either in the present age, or at former periods of time. There is no position in which the church can be placed, but what the Saints may derive benefit from reflection upon the same, and one great lesson we can derive from the present position of affairs, which is, with all our might to seek to forward the work of God, by aiding in the completion of the temple of the Lord in order that the brethren may receive power from on high, to go forth to consummate the work of the Lord, and leave the nations without excuse before God. The cup of the iniquity of the people must be filled, and especially of that guilty nation already stained with the blood of the best of men, and even though iniquity might seem for a time to prosper, yet the day is nigh at hand when God will avenge his own elect, and plant his people in a position of conquest and triumph. It is out of great tribulation that the redeemed of the Lord must come, but like every thing else adverse to our feelings, it shall work out for them a far more exceeding and eternal weight of glory.

Therefore, under all circumstances let the Saints of God lift up their heads and rejoice, for their redemption draweth nigh, and he that shall come, will come, and will not tarry. Even so, Amen.

MORMON PHILOSOPHY.

BY ORSON PRATT.

QUESTIONS ON THE ORIGIN OF MAN.

O Man! the noblest inhabitant of the earth! wonderful in thy physical construction, and more wonderful still in thy mental constitution. Who art thou? whence thine origin? Art thou a creature of chance—of fortuitous origin—the result of the operations of blind, unconscious, and unintelligent matter?

Whence that noble intelligence—that self-moving principle of thy nature? Is it the effect of organization—the product of the combination and arrangement of unintelligent atoms? Can unintelligent atoms originate motion? can they at all unite or combine themselves together? can they display any wisdom, order, or design in their union, such as is manifested in the physical constitution of man?

If intelligence is not the effect of organization, and organization is not the effect of chance, then does it not follow, that some, if not all, the elementary atoms of thy nature were intelligent before their union, while yet in a separate and uncombined state? Or wilt thou contend that their union has been eternal, without beginning, and that they never existed separately and uncombined?

If their organization is not eternal! then tell us how so great a work was accomplished; how so skilful, so marvellous, and so useful a mechanism was produced?

Did the elementary atoms hold a council together, and enter into an agreement of an eternal union, for each others benefit and exaltation in the scale of being? Did they, in accordance with this agreement, unite themselves together by virtue of their own intelligence, and self-moving capacities? Or wast thou, O man, fashioned from the elements by the physical or mental power of some being, himself eternal—without beginning? Or wast thou begotten and born, and the scattered elements of thy nature, by the laws of generation, organized and arranged in their proper position?

If so; who are thy father and mother? whence the first pair? Has there been an eternal succession of father and son? or is there a first in this grand scale of being—in this golden chain of intelligent existence? Speak, O man, if thou knowest, and declare thine origin! Tell us of what thy mental and physical constitution consists? Does it consist both of intelligent and unintelligent matter; if so, were both these kinds of matter organized at the same time? or was the intelligent part organized first, and afterwards united to the unintelligent part? If so, when and by what process was the intelligent part organized?

Is God the father of thy spirit? Art thou, indeed, of so noble an origin? If so, when was thou begotten? Wast thou among the "Sons of God" who "shouted for joy," when the foundations of the earth were laid? Didst thou then rejoice in anticipation of a future residence on this earth? On what planet or world didst thou then reside? Wast thou acquainted with all the family of spirits—the sons and daughters of thy Father? Canst thou tell us the number of thy brothers and thy sisters? Was Jesus Christ the oldest—

"THE FIRST BORN OF EVERY CREATURE"—"The beginning of the creation of God?" Canst thou tell us, O man, what period of time elapsed between thy birth-day, and the birth-day of Jesus Christ, "the first born?"

Is the birth-day of every spirit recorded and deposited in the sacred archives of heaven? What were thy capacities, and what the extent of thy knowledge at that time? What were the rules, regulations, and laws of this celestial family of spirits? What were the rewards and penalties, following obedience or disobedience? Were there any family quarrels, or contentions or strifes among them? Did any produce such discord and disturbance, that their father was under the necessity of banishing them from the society of the rest of the family, to preserve peace and good order?

If so, were there any conditions or provisions made for their restoration? Or were their crimes of that nature and magnitude, as to totally deprive them of any future exaltation in the scale of their being? Can they ever be placed in a condition to promulgate their own species, and thus increase their subjects in the kingdom of darkness? Or is the law of increase wisely confined to higher orders of beings, where the law of righteousness is taught, and where the species shall be early educated and reared up in the kingdom of light?

O man! of noble origin and princely birth! unfold, if thou canst, the history of thy first estate! tell us the noble acts, the generous deeds, the magnificent works of thyself and of thy kindred spirits! show us the splendid scenes—the mighty revolutions—the grand operations of that world through which thou hast passed.

SPACE, DURATION, AND MATTER.

SPACE.

What is space?—It is the expansion or extension from any point in all possible directions.

What is its magnitude?—It is boundless in every direction from any given point.

What are the conceivable properties of space?—Divisibility and figure.

To what extent is space conceived to be divisible?—Beyond any assignable limits.

Of how many varieties of figure is it susceptible?—Of every possible variety.

Has space any active properties or powers?—No. It is incapable of moving or being moved, of acting, or being acted upon, by any force, power or property in existence, whether chemical, mechanical, or mental.

DURATION.

What is Duration?—It is the time intervening between successive moments.

How far is duration susceptible of continuation?—Duration, both past and future, is capable of continuation from any given moment to an unlimited extent.

How many conceivable properties has duration?—Only one, viz., divisibility.

To what extent is it susceptible of division?—Beyond any limits which can be assigned.

What are its three grand divisions?—The past, the present, and the future.

Has duration any active properties or powers.—No. It can neither act, nor receive action from any force, power or property in existence. Like space, it is entirely powerless.

MATTER.

What is Matter?—Every substance in space, whether visible or invisible, sensible or insensible, intelligent or unintelligent.

Of what do the elements of matter consist?—They consist of inconceivable minute, solid, hard, impenetrable, moveable, immutable atoms, incapable of expansion or condensation, of occupying either more or less space at one moment than another.

What is the probable magnitude of these atoms?—It is unknown. Experimental observations, however, have ascertained that the size of an atom or molecule of lead cannot exceed, and is probably much less than the 888 billionth part of a cubic inch, while its weight cannot exceed, and is probably much less than the 310,000 millionth part of a grain. By the aid of a microscope, animalcules have been rendered visible, of such inconceivable minuteness, that a million of millions of them would not exceed in bulk a grain of sand, and it is highly probable that each of these minute beings is as complicated in its structure as the whale or the elephant. How incalculably small must be their arteries, veins, and circulating fluids.

What is the FORM of these elementary atoms?—Their form or shape is as yet unknown; but experiment and reason render it highly probable that they are spheres or spheroids.

Are these atoms divisible?—No. Divisibility belongs only to compound bodies, formed by the union of atoms. Compound bodies can only be divided, not in the midst of solid atoms, but by destroying their bond of union, and separating atom from atom, unbroken whole and entire, as they were previous to their combination. These atoms are imporous

—destitute of all vacuities, and hence perfectly solid, and incapable of being broken or abraded by any concussion or violence, however intense, and therefore their sizes and shapes remain unchangeably the same.

What is known concerning the origin of matter?—Matter is without origin. Reason demonstrates it to have been without beginning. For if it had a beginning, then, an endless period of time preceded its existence, during which there was nothing but an eternal boundless space; but space is immoveable, and without power or force of any kind, and therefore, wholly incapable of producing any thing to occupy any part of its own boundless void. Therefore, if matter had a beginning, it must have been originated by some being, or thing in space! but to say that matter was originated by some being, is to admit the prior existence of that being. Of what does this something or being consist? It must consist of one or more atoms of the same nature and qualities as those we have already described, and, therefore, this being must be matter, and this matter must have eternally existed. Now, if a material being, or part of the matter in space, existed eternally—reason and analogy would say that the whole may have existed eternally.

If the eternal existence of a part is possible—the eternal existence of the whole is possible.

What is intelligence?—It must be either a property of material atoms, or a result of the combination or contact of those atoms.

If intelligence be a property of material atoms prior to their combination or contact with other atoms, then it is evident that this property could not have been derived by experience from external things. It is still further evident, that this intelligent property could not have been derived from any internal operations, for such operations would be impossible in a perfectly solid and imporus atom. Hence, it could not have been derived from any source, either external or internal. Therefore, if intelligence be a property of material atoms, it must have been as eternal as the substance to which it belongs.

Perhaps some may argue, that material atoms receive intelligence not by coming into contact or union with external things, but by the will of some intelligent atom or being. But how could an intelligent being impart this property to matter without acting upon it, by bringing something external into contact with it? It would be as impossible as it would be, to act upon nothing and produce something. But to say that some being gave this property to atoms, is to admit the prior existence of a being with intelligence. How did this being derive or acquire its intelligence? Was it derived by experience, or was it as eternal as the being itself?—To say it was derived by experience, is to admit that this being was acted upon from without, which is contrary to the above supposition. Therefore its intelligence, if not derived from experience, must have been eternal. And if the intelligence of one atom or being has been eternal, analogy would say that the intelligence of all other atoms or beings may have been eternal also. And reason has demonstrated, that the intelligence of every atom must either be without a beginning, or else be the result of contact and combination.

(Continued in our next.)

RESTORATION OF ISRAEL.

From the "Hope of Israel."

KING of the dead—how long shall sweep
Thy wrath? how long thine outcasts weep?
Two thousand agonizing years
Have Israel steep'd their bread in tears.
'Tis done—hath breath'd thy trumpet's blast:—
The tribes, at length, have wept their last.
From shore to shore—from sea to sea,
Peals the glad sound of Jubilee.
Now earth sent forth that ransom'd host,
Immur'd within thine utmost coast!

There ride's no glittering chivalry
When Judah's banner greet's the eye.
The *world within their heart* hath *died*—
"*Peace sprinkled blood*" hath slain *its* pride.
Contrition's pale meek look is there,
And the rent-heart's deep fervent prayer.
Long hoarded in earth's wildest track,
On bursts the living cataract.

What adverse power can check its speed,
By Judah's warrior LION freed?
He heads his host, beneath whose wheel
Back rolls the sea, the mountains reel.
King of the free! Oh, not in vain
Thy lowly pilgrimage and pain!
Oh! not in vain arose thy prayer,
When press'd the thorns thy temples bare!
For this glad "*year of thy redeem'd*"
Thy prayer arose, thy life-blood stream'd.

* * * * *

What frowning omens shroud the sky?
Ye nations quail—ye meek draw nigh!
A sanguine moon, a sun's sunk glow—
Strife, uproar, earthquake, famine, woe.
The *heir's return* hath *clos'd your lease;*
Where are its *fruits?*—Faith, love, and peace!

* * * * *

And now expands th' auspicious arch,
To greet the suppliant's homeward march.
The palm-trees wave, and on their gaze
Bride-like attired doth Zion blaze.
And lo! prophetic scenes unfold
Their glories of unwonted mould;
Scenes that pure seraphs long to see,
Reserv'd O prodigal for thee.

What city* this? What Potentate
Sits there enthron'd† where David sate,
Whom glory covers with a robe,
Whose righteous sceptre awes the globe,
Whom seal'd (once suffering) kindred guard?
It is the man whose face was marr'd—
To whom earth's kings shall bend the knee,
The weeper in Gethsemane!
Down in the dust now Judah kneel,
For now thy smitten heart must feel,
Now shall thy wan cheek burn like flame,
THERE REIGNS THY GLORY,‡ and thy shame.

* Isaiah lii. 1, 9. liv. 4, &c. lx. lxi. lxii. Psalm cxxxii. 13. Zech. xii. 8, 10. Zephan. iii. 15.
† Luke i. 32; also verse 69, &c. Psalm cx. cxxxii. 17. Zech. xiv. 16, 17. Amos ix. 11.
‡ Jeremiah iii. 17. Ezek. xliii. 7. xlviii. 35. Matt. xxv. 31. Matt. v. 35.

NOTICES.

It is our intention to make a considerable reduction in the price of Hymn Books, which will be allowed upon all stocks in hand at the present time.

To our friends respecting the Proclamation, we would say that we shall charge them under one hundred about Twopence each, but for a hundred and upwards, we shall allow something like five and twenty per cent.

We should be glad for all who have early numbers of the present volume of the STAR, *to take care of them, and return them to us on the first opportunity.*

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THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

(Concluded from our last.)

PHILADELPHIA,* according to the Antonine itinerary, is distant twenty-eight miles from Sardes, E. by S. It stands in the plain of the Hermus, about midway between that river and the termination of Mount Tmolus. Besides the stately Hermus, which divides the plain, numerous brooks and rills give beauty, and verdure, and fertility to the neighbourhood, which is, however, but little cultivated.

When Dr. Chandler crossed it, eighty years ago, he found it possessed by the wandering Turcomans, whose booths and cattle were innumerable. The city the same able traveller describes as mean, but considerable in extent, spreading up the slope of three or four hills. "Of the wall which encompassed it, many remnants are standing, but with large gaps: it is thick and lofty, and has round towers. On the top, at regular distances, were a great number of nests, each as big as a bushel, with the storks, their owners, by them, single or in pairs." This garrison has not been changed, for Mr. Arundell remarks, in 1826, "The storks still retain possession of the walls of the city, as well as the roofs of many of the houses." The same gentleman describes the streets as filthy, and the houses mean in the extreme; but he was deeply penetrated with the beauty of the country, as seen from the hills. "The view from these elevated situations is magnificent in the extreme; gardens and vineyards lie at the back and sides of the town; and before it, one of the most extensive and richest plains in Asia. The Turkish name for Philadelphia, Allah Sher, 'the city of God,' reminded me of the Psalmist: 'beautiful for situation is Mount Zion, &c.' There is an affecting resemblance in the present condition of both these once highly favoured 'cities of God;' the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through the town, and, though objects of much curiosity, were treated with civility, confirming Chandler's observation, that the Philadelphians are a civil people. It was extremely pleasing to see a number of turtle doves on the roofs of the houses; they were well associated with the name of Philadelphia."

Dr. Chandler and his companions were received at the Greek episcopal palace—"a title given to a very indifferent house, or rather cottage, of clay." The proto-papas, or chief priest, who did the honours in the absence of the bishop, was ignorant of the Greek tongue; and the Christians conversed together by means of an interpreter, in the Turkish language. The rest of the clergy, and the laity in general, were supposed to know as little Greek as the proto-papas; but the liturgy and the offices of the church continued to be read in old Greek, which is sufficiently unintelligible, even to those who speak the Romaic or modern Greek.

This disuse of their own language, and the adoption of that of their masters, is not now found to prevail, except among the Greeks far removed from the coast and

* See Rev. chap. iii. 7, &c.

communication with their brethren, and shut up in the interior of Asia Minor, in some parts of which, I have been told, their church service is in Turkish, written in Greek characters. The bishop who entertained Mr. Arundell was kind, hospitable, communicative and intelligent, and conversed long and freely with Mr. A.'s fellow traveller, in Romaïc; yet the protestant "could not help shedding tears, at contrasting this unmeaning mummery, (the long Greek service on Palm Sunday which he attended) with the pure worship of primitive times, that probably had been offered on the very site of the present church."

A single pillar, of greater antiquity, and which had evidently appertained to another structure than the present church, forcibly recalls the reward of victory, promised to the faithful member of the church of Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God."

Of five and twenty churches, only five remained, and were used as places of Christian worship. Mr. Arundell had heard of some ancient manuscripts of the Gospels, existing at Philadelphia; but when he enquired for them there, and search was made, a priest told him that he did recollect "to have formerly seen some very old pieces of parchment, but that he had learned to-day the children had torn them all up." The enquiry, however, elicited the information, that there exists in the neighbourhood of Cesarea a MS. of the Gospel, all in capital letters, a beautiful work, and held in such "high veneration, that the Turks always send for it when they put a Greek upon his oath."

The whole of these regions has been subject to earthquakes, and ancient history records the almost total destruction of Magnesia, Sardes, and other cities, and their reconstruction under Tiberius; yet Philadelphia, though she still survives, has suffered more severely and more frequently than any of them, except Laodicea.

The testimony of Gibbon to the truth of a prophecy, "I will keep thee in the hour of need," might hardly be expected, yet we have it in these eloquent words. "At a distance from the sea, forgotten by the Emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans in 1390.—Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

Part of the "Catace-caumene" plain, and the ridges of Mount Messogis, intervene between Philadelphia, and her sister LAODICEA, pleasantly situated in the valley of the Mæander, on six or seven hills. The Turks call it Eski-hissar, or the old castle, and Dr. Smith thus describes it. "To the north and north-east of Laodicea, runs the river Lycus, at about a mile and a half distance, but more nearly watered by two little rivers, Ascopus and Caper; whereof the one is to the west, the other to the south-east; both which pass into the Lycus, and that into the Mæander. It is now utterly desolated, and without any inhabitants, except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly, three theatres and a circus adding much to the stateliness of it, and arguing its greatness."

More recent travellers have confirmed this picture of desolation, and it is melancholy to trace their steps as, conducted by a camel-driver or the goat-herd, they pass from ruin to ruin, and find in excavations made by the Turks of the neighbourhood, for the sake of the stones that have been burried beneath the earth's surface by successive earthquakes, the finest sculptured fragments, the most beautiful remains of the ancient city. But it is to Dr. Chandler's tour we must refer for a description of the peculiar volcanic nature of the country, in which are to be found the direct causes of the effects that meet our eye.

"The hill of Laodicea," says that correct traveller, "consists of dry, impalpable soil, porous, with many cavities resembling the bore of a pipe, as may be seen on the sides which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebbles, or of gravel consolidated, and as light as pumice stone. We had occasion to dig, and found the earth as hard as any cement. It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water.

Hence it abounded in hot springs, which, after passing underground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain, or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour, compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottos, which had subterraneons communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were regarded as apertures of hell—as passages for deadly fumes rising up from the realms of Pluto. One or more of the mountains, perhaps, has burned.—It may be suspected that the surface of the country has, in some places, been formed from its own bowels; and in particular, it seems probable, that the hill of Laodicea was originally in eruption." On this head, Mr. Arundell says, "To a country such as this, how awfully appropriate is the message of the Apocalypse! 'I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The utter solitude of Laodicea is relieved by a Turkish village in the neighbourhood. The view, from the ridge of a hill behind the flat-roofed houses and trees of the village, must be very impressive, as, beside the scattered ruins of Laodicea, the eye embraces those of Hierapolis, another splendid city, fallen from its high estate, situated in a recess of Mount Messogis, and "appearing like a large semicircular excavation of white marble." The river and the plain of the Lycus, are between the two cities; and turning to the left, there are other ancient remains—ruins! still ruins! and every where ruins! Higher up the hill is a long line of arches, in large masses, much decayed, once an aqueduct; before which were Turcoman black tents, and thousands of goats and sheep of the same colour."

I now conclude the tour of the Seven Churches with EPHESUS, which, though last in my mention, was, perhaps, in reality, the first, the grandest of the seven. From the days of our childhood, the name of the city of Diana and her marvellous temple has rung in our ears, and filled our imaginations with images of surpassing vastness and splendour. If the primitive Christian world acknowledge only seven churches, the ancient world owned only seven wonders, and the temple of the Ephesian Diana was one of the seven. I can still recall the immeasurable proportions and the gorgeousness I attributed to that edifice when I read of it, in a child's book containing descriptions of the prodigies of human art. St. Paul's, or the Abbey of Westminster, or that of York, was a mere nut-shell in my comparison: and though I may have since learned to estimate it more correctly, though I have since seen the "dome, the vast, the wondrous dome" of St. Peter's, "compared to which, Diana's temple was a cell;" and though, in common with all men, the vastness of my young conceptions has been diminished and pared down by time and experience, still the mere mention of Ephesus suggests notions of essential grandeur—of sublimity. Mr. Arundell, cautious and correct, seldom gives way to the inspirations of enthusiasm; but this is his language when he crosses the sluggish stream of the Cayster, and reaches the forlorn city.

"What would have been the astonishment and grief of the beloved apostle and Timothy if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city: when the great city would become 'heaps, a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby!' Once it had been an idolatrous temple celebrated for its magnificence as one of the wonders of the world: and the mountains of Corissus and Prion re-echoed the shouts of ten thousand, 'Great is Diana of the Ephesians!' Once it had Christian temples almost rivalling the Pagan splendour, wherein the image that fell from Jupiter lay prostrate before the cross; and as many tongues, moved by the Holy Ghost, made public avowal that 'Great is the Lord Jesus!' Once it had a bishop, the angel of the church, Timothy, the disciple of St. John; and tradition reports that it was honoured with the last days of both these great men and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the

dome of the church, and the crescent glitters in its stead, while within, the Keblé is substituted for the altar. A few years more, and all may be silence in the mosque and the church. A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death. 'Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen.' Even the sea has retired from the scene of desolation, and a pestilential morass covered with mud and rushes has succeeded to the waters which brought up the ships laden with merchandise from every country."

All the industry and ingenuity of Tournefort, who visited Ephesus at the beginning of the last century, and of Dr. Chandler, who was there about sixty years after him, were unavailingly employed to trace the site of that ancient temple, or to discover the remains of the Christian churches—except the walls of one of the latter, or the church of St. John, that were preserved, as Tournefort thought, in a Turkish mosque which then existed; yet those travellers found considerably more than now meets the eye; for the progress of destruction, gradual for centuries in these regions, seems of late years to have moved with increased rapidity.

Of the population, Chandler thus speaks: "The Ephesians are now a few Greek peasants living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some, beneath the vaults of the Stadium, once the crowded scene of their diversions; and some, by the abrupt precipice in the sepulchres which received their ashes. We employed a couple of them to pile stones, to serve instead of a ladder, at the arch of the Stadium, and to clear a pedestal of the Portico, by the Theatre, from rubbish. We had occasion for another to dig at the Corinthian temple; and sending to the Stadium, the whole tribe, ten or twelve, followed; one playing all the time on a rude lyre, and at times striking the sounding-board with the fingers of his left hand in concert with the strings. One of them had on a pair of sandals of goat skin, laced with thongs, and not uncommon. After gratifying their curiosity they returned back as they came with their musician in front Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the Emperor Justinian filled Constantinople with its statues, and raised his church of St. Sophia on its columns. Since then it has been almost quite exhausted. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from its marble quarries seemed to insult its silence. We heard the partridge-call in the area of the Theatre and of the Stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

Little can be added to the solemnity and impressiveness of this passage; *nothing* more is required to establish the fulfilment of the prophecy; for the candlestick is indeed removed out of its place, and night hangs over Ephesus. But we may add shades, deeper and deeper still: for the travellers of our day, Dallaway, Lindsay, Arundell, &c., have found that the slight and melancholy record of a Christian people has entirely disappeared—the sound of the rude lyre is hushed—the cry of the beasts of prey and the fowls of the air is increased, and the mal-aria to such a degree, that Ephesus is hardly to be approached with safety during six months of the year.

MIND YOUR OWN BUSINESS—MORMON CREED.

We trust that as the various articles which we send forth to the Saints from time to time through the pages of the STAR, will, inasmuch as they are attended to, prove a blessing unto many. As far as we are individually concerned, we can truly say that our motives are to comply with the dictates of the Spirit of the Lord, and to write such things as shall be for the benefit of the Saints generally, by establishing them in the faith of the gospel, and building them up with that intelligence and wisdom which shall enable them to attain to that elevation of character which should ever mark and signalize the children of God.

We are fully aware, but much more by experience than theory, that when an individual enters into the kingdom of God, he takes a step which is in most cases not comprehended nor fully understood by himself. He is introduced into the family of God by the law of adoption, he receives of the Spirit of God, which is the spirit of truth, and by whose potent energy all iniquity and all evil must be overthrown; he therefore becomes arrayed against every power of the Evil One, and will no longer be enabled to move along at his ease, but will be subject to continual annoyance from the attacks of the great adversary, and the many spirits that are gone abroad into the world, and it will only be after considerable experience that he will attain that knowledge which will be necessary to enable him to overcome the attacks of the adversary in their multifarious forms.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell."

For instance, an individual naturally gifted with a more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps, after revelling, as it were, for a season in the light of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself upon the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus is he decoyed into the occupation of the great master of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty, but when any one presumes (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities and powers that are not legitimately his. Again, persons are sometimes troubled by the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the authorities of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those having the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble would it be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colours, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.

But it may be said, are not our councils instituted for the purpose of regulating the affairs of the church, by settling whatever difficulties may arise? True, it is the prerogative of councils legitimately organized so to do, and it is their duty also to build up and instruct each other, and being assembled together, every man in his place, exercising unitedly a great power of faith, it is a time when the Lord will communicate of the influence of his Spirit, that his servants may be imbued with wisdom to enable them to carry on effectively the work of the Lord. We long to see the councils of the church thus occupied, and instead of their time being engaged in the discussion and judgment of various charges, to find them become each a great and special school of instruction, and the hour of meeting be hailed with joy by every member.

But we have headed this article with "mind your own business," and it is with

a full consciousness that in carrying out the motto we shall individually have enough to do; but if we suffer ourselves to be continually engaged in watching others, we are convinced that our own will be but poorly attended to.

What a condition of mind must a person be in, who, whenever you come in contact with him, has some statement or other to make that is disagreeable, and whether the thing be true or false, is always full and running over with a detail of the failings of his brethren and sisters. O, what a blind, pitiable condition is such an individual in, instead of exercising that charity in relation to others that thinketh no evil, his every faculty is called into action to detect and point out their faults and failings. Such a person is a moral pest in our society, and we would avoid him as we would the vehicle that carries away the literal filth from around our dwellings.

Yet mark the subtlety of Satan in thus leading men into a false position. Such a course, in the first place, probably arose from the purest of motives, and perhaps the individual was instrumental in rectifying some error; he feels a satisfaction in having done so, his self-esteem is gratified, and ere he is aware, he is seeking for another opportunity of doing the same, until he becomes thoroughly imbued with the spirit referred to, and has literally changed the ground on which he stood at the commencement, and has become linked with the great adversary as the accuser of the brethren. But what an amount of self-esteem such a course of conduct necessarily implies the person to be possessed of, thus to continually set himself up as being capable of sitting in judgment upon others, and of rectifying by his own ability the affairs of the kingdom of God.

But again, there is another form in which the tempter approaches and seeks to overcome; it is in that of friendship. Often have we experienced something like the following. A brother or a sister comes to us and informs us that so-and-so has been vilely slandering us, that his statements are in the mouths of many, and that they think that we ought to go forth and bring the offenders to justice, establish our innocence, and set the matter at rest. Kind friend, your motives may be very pure in giving us such counsel, but were we to act upon it we should very soon cease to serve the Lord, for our time would be fully occupied in settling difficulties and defending our character from the aspersions of evil, which we are fully convinced the devil would take care should be sufficiently abundant. No, we prefer to pass over such things with a silent contempt, as almost unworthy of observation, being fully convinced that both slanders and slanderers will come to nought. For our own part, we never expect to pass along without being evil spoken of, it is a part of the cross which we have to bear, and we are willing to bear it, and conscious of innocence and of being actuated by pure motives in the service of the Lord, we will go a-head in our journey of life, seeking for the Spirit of the Lord to direct our steps, and lead us onward to the goal of triumph. But to listen to and regard every idle rumour which Satan can suggest through the sympathy of friends, or the accusations of enemies would be like a man on a journey stopping to quarrel with every dog he may meet in his path, which labour would continually increase upon his hands, as the uproar and rumour of one conflict would prepare a multitude of others for the fray, and he would find that in addition to the annoyance, he was making but very little progress in his journey.

But now let us suppose that every one minds their own business, and what a delightful condition of society must be formed; we need not fear that iniquity will be hidden, the church is organized with powers for its detection and suppression. God has sufficiently provided for the well-being of his church in this respect, knowing that individually we shall have enough to do to take heed unto ourselves that we slip not. How delightful would the society of all bearing the name of Saints be, if their minds were filled with the contemplation of the virtues and excellencies of each other, instead of the defects; and what a pleasing sympathy would be called into exercise in the mutual study of the glorious principles of eternal truth, and in bright anticipations of the triumph of the principles of the gospel of peace; it would indeed give us a foretaste of that society from whose midst sin with its curse shall be removed.

We would then faithfully exhort all bearing the name of Saints to contemplate seriously this subject, and seek for happiness and enjoyment from the great privileges which we possess in connexion with the kingdom of God, and overcome the Evil One by resisting his devices, when he will flee from us, and leave our minds to be filled with the spirit of truth which will most assuredly at all times direct us to

"MIND OUR OWN BUSINESS."

Is our wish that prosperity smile on our path,
And good fortune attend, be it more or yet less;
Why the secret is this—and which every one hath,
Be it ever our care to "*mind our own business.*"

In the great work of God in the last of the days,
Which the Lord yet bestows for the righteous to bless;
Be sure we give heed in our works and our ways,
To ever take care that we "*mind our own business.*"

And, O then! when the morning of triumph shall come,
And the Saints are redeemed from this world of distress;
We shall then still rejoice in our glorious home,
That we never forgot to "*mind our own business.*"

EDITOR.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when they had escaped the pursuit of their oppressors and passed through the Red Sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favour of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgressions, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon, however, this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men, while those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all presidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye Saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the Saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land, which they might have accomplished in forty days, as did the spies that went before them? or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every Saint of God, to behold the determined spirit of perseverance and union of the thousands of Saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and Temple of the Lord, whose tower points towards heaven, in honour of the united efforts of the Saints, reared in troublesome times, almost as Jerusalem once was, with the trowel in the one hand of the labourer and the sword in the other. While the Saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the Saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODBUFF.

A DREAM.

I stood in the midst of a vast field, surrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were filled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint twelve other shepherds, and send three east, three west, three north, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and laboured with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go to, now, call the twelve principle shepherds, and let them call upon all the other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and find pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And the chief shepherd, the twelve principal shepherds, with others went forth and laboured with all their might to prepare the choice piece of land for a pasture for the sheep, and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been fair to look on began to have great horns rise up, their teeth became like those of the lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two chief shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds, "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and laboured with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and I found shepherds, with all the flocks. Then I called upon the shepherds

to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearkening to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wilderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon. So I went my way. The shepherd laboured diligently to increase his flock, seek out all the sheep, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep of the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and a place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and the principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together; and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*" At this moment I heard the Lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names; it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of the Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded, and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of waters through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness: the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favour on a Shepherd of the East.

Latter-day Saints' Millennial Star.

NOVEMBER 15, 1845.

As it must be self-evident to every one, on reflection, that union must be one of the attributes of beings that are perfect; when they have equally attained to all knowledge, all power, and all wisdom, there is left no room for dissention to creep in; so will it be manifest, that in approximating towards the high standard of excellency, which obtains in a celestial state of existence, that union of principle, of feeling, and of action must characterize all who are aiming to attain to the high calling of God in Christ Jesus.

Indeed it will be clearly seen that a dissentient spirit is entirely unfitted for the society of the redeemed of God, and equally so, as a promoter of the great work of God in the last days.

In the renewal of the covenant of God with man, every power of evil has been roused into existence to stay the work; Satan, who well comprehends the object in view, has called into action every agency at his command, if possible by any means, to overthrow the kingdom of God.

Could we but trace out the sentiments and conduct of individuals who have arrayed themselves in opposition to this work, it would be a marvel in the history of mankind, and an anomaly in the study of human nature. We should find persons exerting an energy in opposition to the work of God, particularly in its origin, without any apparent motive to call it forth, that was truly marvellous, and that would set at defiance our philosophy to account for, yet such has been, and such is the fact. Individuals are roused into active opposition against the work of the Lord without knowing what they do; and blinded by the Evil One, have thought that the destruction and annihilation of the Saints from the face of the earth would be as an acceptable sacrifice unto God.

Taking, then, this view of the subject, in relation to the hostility which is to be met with on every hand, we must feel convinced that nothing less than the principle of union can enable individuals to obtain a celestial glory, or the church combined to carry out the great purposes of God.

Let the Saints reflect upon these things; let them examine of what manner of spirit they are of, for if the desire of being at one with all who are labouring in the cause of truth be not found to actuate them, it will be well for them to look unto their steps, and take heed that they fall not out by the way.

We have given in the present number an article on this subject from the pen of our beloved President, and we earnestly exhort the Saints to give heed unto the great principle which it inculcates.

It is known to all that the blessing of God, and the influence of his spirit is absolutely necessary for our success, either as servants of the Lord separately, or combined as the church of God; and yet we can have neither if we are not united in our feelings, our desires, and actions; therefore let all consider this most important subject, and whenever there are hindrances to the existence of this principle, let them be immediately put away, not by raking up afresh every difficulty, but by nobly burying them in oblivion, and that man, or that body of men who do this, shall be blest of God; the light of truth shall beam upon them, and dispel every cloud of darkness which the principle of disunion may have thrown around them, and they shall rejoice and be glad in the possession of that intelligence and wisdom, and consequent peace to be found only in connexion with the service of the Lord, and in the realization of the blessings which he has promised.

EXTRACTS FROM LETTERS.

Elder Halliday writes from Trowbridge, under date of October 25. After labouring in that region of country about twelve months, during which time he has passed through deep affliction and suffering, he has succeeded in organizing a branch of the church with ninety-two members. Brother Halliday is a member of one of the Quorums of Seventies, and since his arrival from America, few have manifested more patient perseverance in the vineyard than he has done. Trowbridge is his native town.

Elder Charles Miller writes from Bradford under date of November 5th, and says,—In this conference the work of the Lord is rolling on, especially in Bradford. Nearly every week since our last conference, some have been baptized; last Sunday seven were confirmed and two baptized at Idle, and two more are waiting for me to come to Staningley. The church is doing very well at Leeds at the present time. There is much labour in that region, and if labourers could be sent to assist us there, it would be acceptable. I have much desire for the temple to be finished, for the elders to get their endowment.

Elder Hiram Clark writes from Bollington, under date of November 5th, as follows:—I have been travelling among a people who have been taught, both old and young, to pray for the kingdom of God to come, and his will to be done on earth as it is done in heaven; but as soon as one comes along and tells them that the kingdom of God has come, with apostles and prophets, with the ancient gospel and all its attendant blessings, they turn round and fight against what they have been praying for all their lives, which causes me to ask, can it be possible that men have been praying without reason or understanding? Yet so it is, for as soon as the kingdom of God is preached with all its attendant blessings, the people cry, "delusion," "false prophets," "impostors," &c., but amidst all these things truth is onward, and the signs, gifts, and graces follow the believers, and the power of God is manifest in healing the sick, the lame are made whole, and the blind see. I will relate the case of a sister that was both lame and blind, her arms were drawn up to a right angle, and in that position so stiff that she could not raise them to her head, and the cords on the inside of each arm shortened so as to form a web. She was so blind she could not see to do anything, and she told me she had been so upwards of seven years. At her request I administered to her in the name of the Lord by anointing with oil and laying on of hands, and prayer in the name of Jesus Christ, and now she is as well and sound in both eyes and arms as any other person living. She is at work in a factory, and can tell the time of day from a clock at a chapel nearly a quarter of a mile distant. I preached in this place last evening. After meeting I baptized two, and I expect to baptize two more this evening.

Elder Cook writes from Manchester, under date of October 30th, as follows:—Dear Brother Woodruff,—In compliance with your request I take this opportunity of informing you of the present condition of the Saints in Stockport, where my Sabbath days have been spent for the last six months. It gives me much pleasure to inform you that the Saints in Stockport are doing well, and the cause of truth is onward. A spirit of inquiry is brooding on the minds of the people. Our room on Sunday evenings is generally attended with a goodly number of strangers, who seem to listen with much interest, and the present aspect promises an increase of the Redeemer's kingdom. We had a visit a short time ago from a man who endeavoured to palm himself on the Saints as an elder of the Church, but not having a recommendation from the Presidency at Liverpool, he was not received. He then acknowledged himself a follower of Sidney Rigdon, and sent by him to England. The Saints refused to receive him, and at the meeting in the afternoon their strong testimony to the truth made him tremble. His stay was short among us in consequence of the cool reception he met with. We have baptized forty since last April conference, and there is every appearance of our numbers still increasing. I would here mention a circumstance which tells me that truth is mighty, and with honest people will remain. When I was preaching the gospel in a small village about six miles from Manchester, some three years and-a-half ago, I met with considerable opposition from an aged man. After being a zealous persecutor from that time, I rejoice to say he has come forward, and after asking my forgiveness, was baptized and confirmed a member of the Stockport branch of the church of Christ, and now I can say of him in whom sin did once abound, grace doth much more abound. Yours in the church of Christ,

RICHARD COOK.

We would remark that this is one of the many occasions on which individuals have endeavoured to impose on the credulity of the Saints, under the pretence of being elders in the Church, when they have failed of success under their own colours. We approve of the course pursued by elder Cook and the Saints in Stockport, and trust the example will be followed by the officers and members of other branches. Any elders sent by our authority will bear with them recommendations from us, and without this, the Saints are not called upon to receive any one.

W. WOODRUFF.

MORMON PHILOSOPHY.

BY ORSON PRATT.

SPACE, DURATION, AND MATTER.

MATTER.

Secondly. If intelligence be a result of the combination or contact of atoms, then these atoms, though unintelligent must have capacities to receive intelligence; for without intelligent capacities, combination or contact could not be perceived or known; and it would be impossible to acquire these capacities by experience, therefore they must have been as eternal as the atoms to which they belong.

It may be argued that atoms may be unconscious of these latent capacities until appropriate circumstances develope them.

That they may possess the property or capacity of feeling, and yet be entirely unconscious of feeling until they come in contact with other atoms: that by experience they perceive, not only the existence of themselves but the existence of something external to themselves: that an atom may possess various capacities, such as seeing, hearing, tasting, smelling, and feeling, and that if this atom never comes in contact with other atoms, these capacities will remain unexercised. That such an atom would be as ignorant of light, sound, taste, smell, and even of the existence of all things external to itself, as though it had none of these capacities; that to perceive light, it must come in contact with some material atom by which itself shall be affected; not by any vibrations, movements, or derangements of its own parts, for this would be impossible in a perfectly solid imporous atom, but that it must be affected as a whole, by some change or state of position, in its relation to space; that the only changes it can possibly receive from the contact of atoms are,

First. A change from a state of rest to that of motion.
Secondly. A change from a state of motion to that of rest.
Thirdly. A change of velocity. And
Fourthly. A change of direction.

That seeing, hearing, tasting, and smelling are only different modes of feeling; that these different modes of feeling depend upon the different modes and intensities of the contact of material atoms with each other, and that one kind of impulse would give an atom the consciousness of light; another, the consciousness of sound; a third, that of taste; a fourth, that of smell, &c.

But let us trace this subject a little further, and inquire into the nature of these intelligent capacities. What are these capacities? Are they not a species of intelligence, self-existent and eternal? If not, how can we account for the combination or contact of atoms? Is this combination fortuitous, resulting from the eternal motions of unconscious and passive matter? Is there not a force exerted in the acceleration of the velocities of these atoms as they approach each other? Is there not a force, of no small degree, which holds these atoms in combination? Are not these forces altogether different from that which would result from an uniform motion and an accidental contact? What, then, is the cause of atoms approaching atoms, and adhering together with such a variety of intensities, according to such uniform and general laws? The only sound answer that can be given to these intricate inquiries is, that these atoms must be intelligent—having self-moving powers—limited to certain spheres and modes of action, according to the nature and degree of their intelligence; and that this intelligence is not the EFFECT but the CAUSE of combination, not derived from EXPERIENCE, but self-existent and eternal.

Attraction is said to be a property of matter.

It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for an atom cannot act where it is not.

Those who believe in attraction, have also assumed *inertia* to be a property of matter: that is, they assert that matter is entirely passive, and incapable of changing its state. Now, if an atom has no power to move itself, how can it move anything external to itself? It is the very height of absurdity, to suppose that a helpless passive atom can move every thing in the universe but itself. Yet this is the hypothesis assumed by the learned, and believed by millions in our day.

But, if attraction is impossible, what other cause is adequate to produce the effects which we know are constantly taking place, and which are commonly ascribed to attraction?

It is evident that intelligent self-moving atoms confined in their movements within the necessary limits, can produce all these effects. These self-moving atoms are regulated by the following law, namely,—Every atom MOVES ITSELF towards every other atom with a force varying inversely as the square of the distance.

Now let us contrast the Newtonian System of attracting matter with the Author's system of intelligent self-moving matter, and see which is the most consistent and simple.

Newtonian System.—Matter is entirely passive, and incapable of moving itself.

Author's System.—Matter is active, and capable of moving itself.

Newtonian System.—An atom cannot move itself, but it can move a universe of worlds towards itself.

Author's System.—An atom can move itself, but it cannot move anything towards itself.

Newtonian System.—An atom cannot act where it is, but it can act in every place where it is not.

Author's System.—An atom can act where it is, but it cannot act in any place where it is not.

Newtonian System.—An atom moves every other atom towards itself, with a force varying inversely as the square of the distance.

Author's System.—An atom MOVES ITSELF towards every other atom, with a force varying inversely as the square of the distance.

It will be perceived that these two theories are directly opposite to each other, and yet, all the effects said to be produced by Sir Isaac Newton's theory can be produced by the Author's theory, upon principles infinitely more simple. All the grand central forces of the Universe, by which worlds and systems of worlds, are so firmly bound together, and by which their stability is so wisely maintained—can be resolved into the self-moving forces of atoms.

All of the Cohesive, Chemical, Magnetic, and Electrical forces can also be resolved into atomic self-moving forces.

QUESTIONS ON THE PRESENT STATE OF MAN.

O man! the offspring of Deity! the grand masterpiece of creation! how camest thou hither? and for what purpose has thou entered this world? Why didst thou leave the world of spirits? Wast thou not contented to enjoy the society of thy great Father, and receive instructions from so wise and good a being? Wast thou not perfectly happy in the society of millions of thy own brother and sister spirits? Was not the world or planet from which thou hast emigrated perfect in its organization, and adapted to the full development of thy capacities?

Or was the world which thou hast left, overstocked with inhabitants? were its superficial contents too limited to yield sufficient sustenance for the innumerable millions of thy father's family? or did a restless spirit of adventure and ambition seize thy bosom, and urge thee on to explore new worlds and scenes?

Did necessity compel thee to enter this world and take up thy abode here? or didst thou emigrate of thy own free will and choice? Why hast thou clothed thyself with a tabernacle, and entered into so close a connexion with the grosser substances of nature? Was not thy spirit perfect in its organization? Was it not capable of a full development of its mighty capacities, without incorporating itself with flesh and bones? Or was it limited in its knowledge to the laws, properties, and operations of spiritual matter only?

Couldst thou without a tabernacle, perceive the laws and properties of the grosser forms of matter of which the material universe chiefly consists? Couldst thou then distinguish the properties of light and heat? Couldst thou then acquaint thyself with the laws and properties of sound caused by the vibrations of elastic matter? Couldst thou then perceive the great variety of odours and flavours of different fruits and vegetables, such as those which abound so luxuriantly on this globe? Couldst thou then discern the roughness, smoothness, hardness and various other properties of different kinds of matter? Or was thy knowledge chiefly limited to the more refined substances of nature, and to the laws by which they were governed? Was thy spirit limited in its scientific pursuits to spiritual matter? Was this the first lesson thou hadst to learn?

Hast thou now entered another department of the great UNIVERSITY of NATURE, to study her magnificent laws and her wonderful operations? Hast thou indeed been counted worthy to ascend in the scale of thy being, to gaze upon new scenes and wonders in another world of life and joy?

What are the first lessons thou hast to learn in thy present state of existence? Art thou not conscious, first of all, of thy own existence here? and secondly, art thou not taught of the existence and properties of other bodies external to thyself? How wast thou convinced that bodies external to thyself do exist? was it by experience? If so, tell us O man, the means of thy experience. Canst thou know by experience of the existence of things with which thy spirit has not been in contact? Canst thou indeed know of the existence of things which thou hast not felt? Canst thou feel that which is at a distance? Is not feeling the only means of experience? Can the impression of feeling be produced without motion? Can motion be imparted without contact? Is not thy spirit prevented from coming in actual contact with the most of external objects by the interposition of the tabernacle or body? Are there not millions of external objects of whose existence thou hast no doubt, and yet thou hast not felt them, neither thy spirit nor thy body, has been in contact with them.

How knowest thou that the sun, the planets and the stars do exist? thou hast not felt them. Millions of miles intervene between thee and them, and yet art thou not certain of their existence? Wilt thou then say it is by the sense of seeing that this knowledge is imparted to thee? What is seeing? Is it not a particular method of feeling? Canst thou feel those distant bodies? Is not light sent forth from them as a messenger to indicate their existence? How does light impart this information to thee? perhaps it will be said by acting upon the optic nerve of the eye. But is the optic nerve of the eye a spiritual substance? If not, can it perceive, think, feel, or understand? If not, how is the message brought by light, still further communicated? Does the optic nerve act directly upon thy spirit, or are there still further channels of conveyance, intervening between the optic nerve and spirit? Is not all the knowledge which thou hast of the existence of these distant objects, derived from the motions which thy spirit has felt and experienced, imparted by the intervening substances of thy body? and did not these parts of thy body receive their motions from the intervening substance of light, which in its turn received its motion from the luminous body? Couldst thou form to thyself the least idea of luminous bodies, and worlds arranged in such magnificent splendour, independent of these organs of vision? Without these organs couldst thou have the least conception of the gaudy and splendid colours of the different objects surrounding thee? Hence is not the organ of vision one of the grand instruments of thine education—the inlet of a certain species of ideas of which thou wast before entirely ignorant?

Again, hadst thou any ideas of bitterness, sweetness, sourness and other varieties of taste, until thou hadst acquired them by experience? How hast thou acquired a knowledge of these properties? Is it not by feeling—by the peculiar motions imparted to thy spirit, by the organ of taste, or other parts of the body, which in their turn receive their motions from the external substance with which they came in contact? Hence, again, is not the organ of taste another grand instrument of thine education—another medium of communication between thy spirit and the external world—another great inlet of new ideas?

Again, does not the spirit experience and feel the peculiar motions imparted by the organ of smell, which also in its turn derived its motion from external odoriferous particles in motion. Dost thou not, through this channel also, acquire another set or species of new ideas? Again, is it not the peculiar motions experienced and felt by the spirit which have given it the ideas of sound? Hence, are not seeing, hearing, tasting, and smelling only different modes of conveying motion to thy spirit? Cannot all these organs be resolved into the sense of feeling?

Again, how didst thou acquire distinct ideas of roughness, smoothness, hardness, softness, sizes and shapes of external bodies? Was it not by feeling the motions of different parts of the body which came in contact with different substances? Are not all the ideas which thou hast of the existence of external nature, derived by thy spirit's feeling a great variety of motions, impressed upon it by various parts of its fleshly tabernacle? Has not thy spirit then, been embodied in its present habitation, as the only medium through which it could receive the vast variety of ideas which flow so profusely from all surrounding objects?

Hast thou not been sent here then to receive an experimental education,—to become acquainted with the existence, properties, laws, and operations of other varieties of matter; and by these means to be enabled to combine, organize, and control the same for thine own pleasure, benefit, convenience and happiness, and thus become qualified for the society of a more exalted and higher order of beings? Couldst thou exercise power or control over elements of which thou wast entirely ignorant? Couldst thou combine, arrange, and organize material substances of whose existence and properties thou hadst not the least idea? Couldst thou display the mighty energies and capacities of thy mind upon that of which thou hadst no knowledge?

(Continued in our next.)

MAN.

Man, when his constitution is unfurl'd,
Resembles much this great material world!
Of *dust* and *earth* his sluggish *flesh* is made;
Like *rocks* his *bones*, in strength and firmness laid;
How like the *ebb* and *flow* of ocean's waves,
Unto the tide of *life* that in him *laves*,
As brooks and rivers moisten where they flow,
And trees and herbs to this their being owe;
So *blood* like *water* runneth every where,
To give the *springs* of life an equal share.
How like electric *fire*, his *nerves* convey
The feeling of life's power or energy;
How like the *airy breeze*, his *respiration*;
His tears, to *rain*; *sweat*, to *evaporation*;
His *fat* like *manure*, and his *hair* like *grass*,
Sheds modest beauty o'er the human mass;
How like the beaming *sun*, his *eyes* to light;
His *sleep*, how like the dark and *silent night*;
The *wandering clouds*, how like his *restless mind*,
Still roving on, and changing as the *wind*;
How like the *storm*, to human blust'ring *strife*,
That bursts with vengeance on the calm of life;
How like *drought's* searing influence, to *sin*,
That blights his hopes and happiness within;
How like the *fogs* and *damps* of putrid air,
To *melancholy*, and the *mind's despair*;
How like the *soured earth* on plants and trees,
To that fell tyrant of the *curse*, *disease*;
How like the *seasons* to his growth and *fall*,
How like the *frost* and *snow* to death's *white pall*.

Kilmarnock, July 24th, 1845. LYON.

NOTICES.

We would inform any persons wishing to emigrate by way of New York &c., that we can forward them about every five days by the old line of New York Packets; and to Boston about every ten days. We expect to have ships sailing every two weeks for New Orleans. Emigrants will receive every attention and accommodation that can be afforded in first-class American ships. Early applications will be a pecuniary advantage to us, as well as to emigrants.

Our friends of the Joint Stock Company will facilitate the business much by forwarding what deposits may be in hand, as heavy expenses will be incurred in effecting the complete registration of the same. THOMAS WARD.

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The Latter-day Saints'
MILLENNIAL STAR.

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FURTHER PERSECUTION OF THE SAINTS IN AMERICA.

ADDRESS TO THE SAINTS IN THE BRITISH ISLANDS.

AFTER waiting with much anxiety and suspense to hear of the termination of the persecution of the Saints in Illinois, we have at length received information on the subject from President Young, and other sources, that may be fully relied on. We consider it a duty which we owe, not only to the Saints but to the world at large, to lay before them a true statement of facts as they have transpired. To accomplish this, we shall insert in this number of the STAR, several proclamations from J. B. Backenstos, Sheriff of Hancock County, Illinois. Mr. Backenstos is in no way connected with the church, and only officiated in his duty as an officer of the county, and in doing so he has proved himself a man of integrity, and an exception to the general rule of injustice on the part of the officers of the government of the United States in their dealings with the Saints. From these statements it will be seen, as in all other such cases, that the Saints have not been in any way the aggressors; it will also be seen, from the proclamation of President Young, that it is the intention of the presidency, with the body of the church, to leave Nauvoo in the spring. It was only upon these terms that the government withheld from them a war of extermination; not because they had in one single instance transgressed the laws of the country, but because they claimed the rights of American citizens in worshipping God according to the dictates of their own conscience, even though their forms and ceremonies should differ from those of their neighbours. Through pursuing this course, the American nation, drunken with the blood of saints and prophets, has not only entailed upon itself disgrace in the estimation of all honest men, but has thereby rejected the gospel of Jesus Christ, filled up the cup of its own iniquity, and ripened itself for the bursting forth of the judgments of God which have long been hanging over it.—Thus shall the gospel, rejected of them, be taken with the priesthood from their midst, and carried to the lost sheep of the house of Israel, who have also long groaned under the oppressive hands of the government of that nation, before whose relentless pursuit they have been driven from the graves of their fathers.

Though the United States have been the foremost in their boasts of protection to the oppressed, and of shelter to the exile, they have been the first to persecute and murder the Saints of God, and deprive their own citizens of the privileges and protection they boasted; and thus her liberty and proud eagle have found a sepulchre, there to remain until resurrected by some power whose virtue will prompt to administer those laws which her present administrators have neither virtue nor moral courage enough to administer against the voice and power of mobocracy.

At the first view of this subject, many may be led to wonder, that after years of labour in building a city and temple, the Saints in Nauvoo should be called to make this sacrifice; but let them rest assured that this movement will eventually terminate in the more fully establishing of the kingdom of God, in fulfilment of the Book of Mormon, Old and New Testament, and Doctrine and Covenants. The

principle is becoming more fully established day after day, that the Saints are called to come up through great tribulation. Though the church may have to travel into the wilderness for a season, she will not journey so far, but that she will continue to grow and be heard of in days to come. Let not the Saints be discouraged because of these things, but be faithful in discharging all their duties, and they shall realize that there is a reward at the end of the race. It is the intention of the Saints to continue their labours on the temple through the winter and spring, and dedicate it before they leave, during which time the ordinances of the endowment will be administered to as many of the faithful Saints as possible. And there will be a door open for the remainder of the Saints who continue faithful in days to come to get their endowment, if it has to be done, in the wilderness among the seed of Jacob; for you may rest assured, ye saints of God, before this generation shall pass away, there will be many stakes of Zion, containing cities as large as Nauvoo, with towers and temples pointing towards heaven, built by the Host of Israel, that will be gathered together by the very church and people of God, that the American nation is now driving into the mountains and wildernesses, for Nauvoo is only one of the numerous stakes of Zion that will be built up in this generation.

While the Church in Nauvoo are sacrificing their houses and lands, and making every exertion in their power to fulfil the commandments of God, and finish the temple before they leave, we feel to urge upon the Saints here, to do all in their power to assist them in accomplishing this by continuing their tithings for that purpose, which shall be forwarded to them as soon as we receive them and an opportunity offers.

We also wish the elders and Saints to use all their influence in spreading our works, especially the "Proclamation" and "Doctrine and Covenants," as speedily and widely as possible, that the world may be left without excuse, and our garments be found clear of the blood of this generation. Let us labour while the day lasts, for the night is fast approaching. The harvest of the earth is ripe, and the angels are ready to thrust in their sickle! Before this generation has passed away, they will learn there is a God in Israel.

Without further preface we now present our readers with the proclamations previously alluded to, numbered and arranged as they have been issued.

WILFORD WOODRUFF.

No. I.

TO THE CITIZENS OF HANCOCK COUNTY.

Whereas, a mob of from one to two hundred men under arms, have gathered themselves together in the S. W. part of Hancock county, and are at this time destroying the dwellings and other buildings, stacks of grain and other property, of a portion of our citizens, and in the most inhuman manner compelling defenceless children and women to rise from their sick beds, and exposing them to the rays of the parching sun, there to lie and suffer, without the aid and assistance of a friendly hand to minister to their wants in their suffering condition.

The riotous spare not the widow nor the orphan; and while I am writing this proclamation, the smoke is rising to the clouds, and the flames are devouring four buildings which have been just set on fire by the rioters. Thousands of dollars worth of property have already been consumed; an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof fired upon, narrowly escaping with their lives, and forced to flee before the mob.

By the revised laws of our State, under the criminal code, sixth division, 58 section, page 181, the crime of arson is defined as follows:— "Every person who shall wilfully and maliciously burn, or cause to be burned, any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c. shall be deemed guilty of arson, and upon conviction thereof, shall be punished by imprisonment in the penitentiary for a term not less than one year, nor more than ten years; and should the life or lives of any person be lost in consequence of any such burning aforesaid, such offender shall be guilty of murder, and shall be indicted and punished accordingly."

And, whereas, the laws of this state makes it my duty as a peace officer of this county to suppress all riots, routs, &c., &c., and all other crimes,

Therefore, I, Jacob B. Backenstos, Sheriff of the county of Hancock, and State of Illinois, in the name of the people of the said state, and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace-breakers to desist forthwith, disperse, and go to their homes, under the penalty of the laws. And I hereby call upon all the law-abiding citizens, as a *posse commitatus* of Hancock county, to give their united aid in suppressing the riotous and in maintaining the supremacy of the laws.

J. B. BACKENSTOS, Sheriff of Hancock County, Illinois.

P.S. It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from that city leave as a *posse*, until it be made manifest that the law and order citizens, without the city, have not force sufficient to suppress the rioters of this disgraceful outrage, but that two thousand effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. BACKENSTOS, Sheriff, &c.

Green Plains, Hancock County, Illinois, Sept. 13th, 1845.

No. II.

TO THE CITIZENS OF HANCOCK COUNTY, ILLINOIS, AND THE SURROUNDING COUNTIES.

It is truly painful that my first proclamation had not the desired effect of quelling the mob in Hancock county. I was strong in the hope, that when men engaged in such fiendish and wicked purposes, came to reflect after the excitement of the moment, that they would cease and go to their homes.

The burning and destruction of houses and other property was commenced on the tenth day of September instant, by a body of armed men who gathered in the south-west part of this county, headed, it is said, by the notorious Levi Williams. The mob is spreading itself in different directions; some of the mob have been in pursuit of me since Wednesday afternoon about three o'clock: they have pursued me on the public road and threatened my life, they levelled their arms at me, and desisted only when fired upon, and the fear of death put them in mind of their illegal mob proceedings. On yesterday an armed force undertook to take me: I became apprised of their intentions—evaded them and fled to Bear Creek, where I had a *posse commitatus*, and from thence I repaired for the second time to Warsaw, to ascertain if any reliable force could be procured in that place. I became satisfied that I could get no aid from that palce.

I became further satisfied that my life was sought by some of the mobbers lurking about the town. This information was communicated to me by some personal friends with whom I had free intercourse, and in confidence I was apprised of the secret intentions of these desperadoes. My friends of Warsaw considered my life in danger, and advised me not to go out, but to remain secreted in some safe place; but my business, as an officer of the peace, demanded my departure from that place.

I procured the aid of a personal friend to guard me out of that place into the prairie some three or four miles. All my friends advised me, should I see or meet men with arms, that I had better evade them, and under no consideration to get into their hands. After parting with the gentleman who so kindly escorted me thus far, and having travelled about a mile and a half further, I discovered an armed body of some twenty or more men on the Warsaw and Carthage road, two or three miles eastward of me and going towards Warsaw. I watched them, and on discovering that four men of the force, mounted on horses, left the main body apparently to strike a point in advance of me, with all the speed of their horses, and finding that they were in pursuit of me, I put the whip to my horse, for I was in a buggy, they taking a nearer cut, evidently gained on me.

The chace lasted for a distance of two miles, when I fortunately overtook three men with teams. I immediately informed them that armed men were in pursuit of me, evidently to take my life. I summoned them as a *posse* to aid me in resisting them. I dismounted, took a position in the road with pistol in hand. I commanded them (the mobbers) to stop, when one of them held his musket in a shooting attitude, whereupon one of my *posse* fired, and, it is believed, took effect on

one of the lawless banditti. We remained and stood our ground, prepared for the worst, for about ten minutes. The mobbers retreating some little distance, made no further assault but finally retreated. I then made my way for the city of Nauvoo, where I am at this time. Knowing the plans and designs of the mob faction in our county, I am induced to be thus full and minute in detailing the particulars of those seeking my life, because I dare take steps as a peace officer, to put an end to the proceedings of the most lawless, disgraceful, and inhuman banditti that ever infested our state, inasmuch as I have in vain applied to the citizens of this county, without the limits of the city of Nauvoo, therefore,

I, Jacob B. Backenstos, Sheriff of the county of Hancock and State of Illinois, in the name of the people of the said state, and by virtue of the authority in me vested, hereby again solemnly command the mobbers and rioters throughout this county to disperse, desist, and forthwith go to their homes, under the penalty of the laws of our country, and such consequences as may follow:—

And I hereby call upon, and likewise command every able-bodied man throughout the county, to arm himself in the best possible manner, and to resist any and all further violence on the part of the mob, and not to permit a further destruction of property, and to arrest all those engaged in this wicked proceeding and destruction of property, and threatening of lives; and, I further command that the *posse commitatus* repair to the nearest points invaded by the rioters, and to defend at the point of the bayonet, and at all hazards, the lives and property of the peaceable citizens, and again reinstate the supremacy of the laws.

J. B. Backenstos, Sheriff of Hancock County, Illinois.

Sept. 16th 1845. *Half-past two o'clock,*

P.S. It is proper to state that, the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, &c., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue.

The notorious Col. Levi Williams, who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, M'Donough, and Schuyler counties; but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with a design to aid the rioters.

J. B. B., Sheriff.

No. III.

TO THE CITIZENS OF HANCOCK COUNTY AND THE SURROUNDING COUNTRY.

Whereas, the community at large may and do expect at my hands, a fair and impartial statement of facts, with regard to the riot which has been raging, and is still continuing its ravages with the firebrand and otherwise.

Since the issuing of my second proclamation, the mob have become more infuriated than ever. The postmaster at Carthage, Chauncey Robinson, Esq., who is also county recorder, was compelled to flee from Carthage with his family, in order that their lives might be spared. Captain Rose, the treasurer and assessor of Hancock county, was also expelled from his residence in Carthage, and obliged to flee to some secure place, with his family, for safety. At Warsaw, Edward A. Bedell, Esq., postmaster of that place, and a justice of the peace of the Warsaw precinct, was obliged to flee to save his life, giving him but half a minute's time to prepare to go. These gentlemen have been driven from their homes by force of arms, and threats of immediate death, if they offered any resistance.

Messrs. Bedell and Robinson are well known by very many citizens of the adjoining counties, and they are favourably known too, and are amongst our very best citizens in Hancock, and (if there be any merit in it) they rank among the oldest settlers of this county. Captain Rose is much respected by all honourable men with whom he is acquainted. On the night of the 15th instant, an armed mob surrounded my residence, at Carthage, in search of me as they said, and greatly terrified my wife and children, demanding entrance to search my house, and informing Mrs. B. that I must leave Hancock county immediately, under the penalty of consequences which meant death.

On the night of the 16th I raised an armed force of mounted men, and marched to Carthage to rescue my family and others threatened. On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villains, guilty of all the crimes known to our laws. It is, however, due, to say, that there are a few of the Carthagenians and Warsaw people who have heretofore acted with the mob faction, who are opposed to this riot, yet, up to this time, they have not joined the standard of law and order. The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought, would have appeased their wrath against that family.

After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse commitatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place.

We then directed our march towards Warsaw, and on reaching a point midway to that place, I was informed of new depredations by the mob. I sent my family to Nauvoo for safety, under a small guard, and took up a line of march in the direction of the rising smoke. On reaching a point about three miles from the rising flames, I divided the *posse commitatus* in order to surround those engaged in burning; we were discovered by them. On our approach the mobbers fled, the *posse* pursuing, with directions to arrest them if possible, and to fire upon them if they would not be arrested. The house burners retreated towards one of their strong places at the speed of their horses, a part of the *posse* pursuing at full speed, and firing upon them, killing two and wounding, it is believed, others. This occurred on Beaver Creek, about two o'clock this afternoon.

I commanded one of the detachments in person, and authorized the person who commanded the other. As I was then satisfied that the burners had fled from that place, we directed our line of march northwardly, when we were informed of the approach of a reinforcement of mounted men, who were ordered to reconnoitre, raise people to defend, and aid them in defending the settlement against the depredations of the mob. We then directed our course to Nauvoo, performing a forced march of about sixty-five miles in the space of twenty hours. This expedition is the first effort at resistance to mob violence in the county, since the outbreak. I have now a *posse commitatus* numbering upwards of two thousand well-armed men, firm and ready, to aid me in suppressing the riot, and in arresting them. I am happy in informing the citizens that two thousand additional armed men hold themselves in readiness to be called out when necessary.

To those honourable and worthy citizens in the adjoining counties, who have proffered their aid in quelling this disgraceful mob, I will say, after returning my grateful acknowledgements for the kind interest which they have manifested in defence of the rights of American citizens, the constitution, and the laws of our beloved country, that, as yet, I have confidence that I can command force sufficient within this county, to arrest, or, if that fails, to put to the sword, every villain engaged in this inhuman outrage; I am sanguine of success, whether my life be spared or not. Gladly will we receive aid from any of the adjoining counties, for the suppression of the rioters, in the event of the force in this county being insufficient. If no considerable numbers of mobbers gather from without Hancock, success will crown my efforts. I am well advised that no considerable number from any of our adjoining counties will come and act with any mob; and I now declare if the mob shall fire their own buildings, grain, or other property, for the purpose of charging the same on the *posse*, I shall deal with the same as though they destroyed the property of others, and arrest or put to the sword all such incendiaries.

Since my second proclamation, I have learned further particulars of the scoundrels who were in pursuit of me on the highway on the 16th instant, the facts of which were fully set forth in the said proclamation, so far as were in my possession. I now inform the public, that Franklin A. Worrall were one of the four who, on

that occasion, pursued me; was shot by one of the four *posse* whom I summoned on the spot to protect my life. Worrall died the same day.

J. B. BACKENSTOS, Sheriff of Hancock County, Illinois.

Hancock County, Illinois, Sept. 17th, 1845.

No. IV.

TO THE CITIZENS OF HANCOCK COUNTY, ILLINOIS, AND THE SURROUNDING COUNTIES.

Since issuing proclamation No. 3, new things have transpired in which the public at large feel a deep and abiding interest, who expect from me a full and unvarnished statement of facts, as they exist with regard to the rioters, if within my knowledge, as well as of my proceedings in attempting to suppress the same, with all the important facts as they occur during my progress.

On the evening of the 18th instant, I proceeded with 200 well armed mounted men, for the second time, to the southwest part of the county, which has sustained nearly all the suffering and destruction by the mob, to join the detachment which I had previously detailed to reconnoitre, make arrests, and prevent further burning. My intention was to attack the encampment of the rioters on the following day and route them. I received intelligence that they had changed their position, which caused me to countermand a previous order for a reinforcement of 800 infantry, and two pieces of ordinance. I also received intelligence that the mob were encamped in the bottom near the Mississippi river, near Warsaw, with at least 800 armed men, and one piece of artillery. As I had previously determined to march into the camp of the rioters, and arrest or disperse them, I again ordered a reinforcement of four hundred infantry and one piece of artillery, with the intention of attacking the camp; this gave me the command of a *posse* with 700 men and one piece of ordinance.

Knowing the courage, bravery and skill of the forces under my command, I was willing to make an attack upon the enemy entrenched behind their fortifications. I then took up a line of march to Carthage, the county seat of Hancock, the residence of nearly all the notorious Carthage Grays, and the head quarters of a band of the most infamous and villainous scoundrels that ever infested any community, who have, for the last two years, abandoned labour and the ordinary avocations of good citizens; they are generally poor; a few have been trading upon borrowed capital, but they are selfish and will not even trust their own mob friends. Many of those have considerable large families—they must live and do live. How, I would ask, do such men get a living? men without means and with families too, and who do nothing but brawl about grog shops, cursing and abusing better citizens than they can be; men who are openly upholding mob violence, aiding and abetting the extermination of the very best and oldest settlers in this county, because, forsooth, they have the independence of differing with them in opinion. Did not the community in this and the surrounding counties already know the names of those heaven-daring land pirates, I should publish their names at full length. I entered the town of Carthage about the setting of the sun, as I had a large number of writs for the arrest of those accused of burning houses, barns, and stacks of grain. I ordered my *posse* to surround the town and permit none to escape, but to bring every man to the Court House in order that I might arrest such persons as I had writs against, and detain such other persons in custody as are accused by respectable persons until writs could be procured, that they might be dealt with according to law. All those against whom I had writs fled before I could have them surrounded, except one Anthony Barkman.

Colonel Gettis was arrested on suspicion of being one of the ring leaders; he is charged with having ordered out his regiment in order to join the mob, orders signed by him directed to and commanding the captains of companies under his command, requiring them immediately to call out their respective companies being in existence; this Col. Gettis admits, but claims that he was commanded to do so by a superior officer, viz. Col. Levi. Williams, who claims to hold and have the command of this brigade, comprising Hancock, M'Donough and Schuyler counties, by virtue of seniority by commission.

Col. Gettis agreed to remain under arrest until morning, when I informed him that he would not be detained, as I was unable to get positive testimony that he was engaged in burning, or that he advised others so to do: however, there are several suspicious circumstances connected with the conduct and acts of Col. Gettis. For several days previous to my entrance into Carthage, for instance, Colonel Levi Williams, John M'Cauley (a notorious advocate of mobbers), several others of the same gang, and the same Colonel Gettis, held a secret meeting in Carthage on the 16th instant. Col. G. is a strong advocate for the extermination of a portion of the community of this county. Some of the law and order citizens of Carthage and vicinity felt disposed to censure me for not putting him under arrest, as it is believed he is a co-partner of the notorious Levi Williams.

After the *posse* was put in motion in the direction of Carthage, I addressed a communication to Col. Levi Williams and others in the words and figures following, to wit:—

Two o'Clock p.m., Sept. 18th, 1845.

Head quarters of the Sheriff of Hancock county, commanding the *posse commitatus* of the Southern detachment in said county.

To the mob gathered in the southwest part of Hancock county, Illinois, commanded and directed by Col. Levi Williams and a few others, who, as it is said, have a strong force under their influence and guidance, and who are also strongly fortified, as I am informed, and who have, as I know, destroyed much property with force of arms, by going about this county shooting at, and compelling peaceable citizens to leave their homes, and applying firebrands to their buildings, grain, &c., and otherwise by all manner of inhuman treatment to the sick and helpless women and children. It is unnecessary for me again to remind you of the magnitude of the crimes of which you already stand charged. Some of the sick women and children who were compelled to leave their sick beds under your wicked and fiendish fiat have since died, as it is believed, in consequence of exposure to the inclemency of the weather and the rays of the sun, thus adding murder to the lesser crime of arson. My duty as an officer is defined by law. Your mob proceedings require of me an effort to quell you in your mad career, if possible, without the shedding of blood. You will all do me the justice to say that I have spared no pains in endeavouring to accomplish such a desirable result, having issued proclamations and taken pains that copies were sent to your mob camps. You know my duty. You were advised openly of my determination and policy which were fully set forth in my proclamations. You have not desisted in your depredations, but on the other hand you became more emboldened than before.

In the mean time I have raised a *posse commitatus* in order to arrest all engaged in this riot if possible, and in case they should not submit to law and be arrested, to fire upon them or put them to the sword.

The painful necessity of firing upon a part of your depredators, became apparent on the 16th inst., at which time several of the burners were killed, and we caught them in the act of burning buildings. I will close this communication by again appealing to you in the name of humanity, the law, and the good of yourselves and our country, that you instantly desist your mobbing and burning, and deliver yourselves into my hands, to be dealt with according to law; that is to say, you the leaders; and to surrender into my hands the ordinance which you procured by fraud and deception, and that you also deliver into my hands the state arms which you have twice heretofore refused to surrender upon the demand of the executive of the State to his authorised agent, and forthwith disperse each and all of you to your houses, and pursue the ordinary avocations of good and peaceable citizens. Such a course will be honourable to you, and save the shedding of much blood.

I am authorised to receive and take charge of all the public arms in this county. —It is expected that you will comply with the above reasonable requests. I hereby pledge myself to protect you in all your constitutional rights, and that you shall be dealt with according to the laws of our country. Should you see fit to submit to the requirements as set forth above, you will, on the part of the mob, communicate to me in writing at the Chapman place, midway between Carthage and Warsaw, on to-morrow at twelve o'clock. Should you not submit, or refuse to reply, your

silence will be taken as a refusal to surrender to the laws, when you must expect the consequences.

Respectfully yours, &c.
J. B. BACKENSTOS, Sheriff, Hancock County.

I am directed by Governor Ford to collect the public arms which have been demanded in vain twice before from the mobbers; to wit, the arms of the Carthage Grays, and the arms in the hands of Captains Grover and Davis at Warsaw. Under this order and instruction I directed my *posse* at Carthage to collect all the public arms which were so unfortunately placed in the hands of officers and privates who have on many occasions used them as a means to terrify, insult, and abuse the peaceable citizens of our county. I have collected nine stand and a part of the accoutrements, and will endeavour to get the balance. I have them in my possession, subject to the order of the commander-in-chief of the Illinois militia; they are not and shall not be used by the *posse* under my command, as I have no authority from the governor for so doing.

The *posse* under my command have been prompt and obedient to all my orders, with the exception of one order in relation to the collection of the State arms in Carthage. I ordered the *posse* to ask for and receive from any person in possession of any arms of the Carthage Grays, and to deliver them to me at the Court-house. This order was disobeyed or misunderstood, by two of the *posse* bringing three guns, the private property of citizens; and one man quarrelled with a lady, and used in her presence ungentlemanly language. I ordered the three men under arrest, placed them under guard, sent them home, and returned the guns.

After leaving a sufficient force to defend the place against the mobbers, both within and without the town of Carthage, at about twelve o'clock on the 20th instant, we took up our line of march to the place of rendezvous at Chapman-place, between Warsaw and Carthage, thence to proceed against the mob encampment, with a design to arrest or route them from their hiding place; before I reached midway to Warsaw, I received positive intelligence that the mob had fled the county and state by crossing the Mississippi river at Warsaw, with all their arms, cannon, &c., to Missouri. I marched the *posse* to Warsaw for the purpose of making arrests, remained a short time, when I directed the infantry and artillery northwardly, on the prairie road, and I proceeded up the bottom road with the mounted forces; I am now on the bank of the Mississippi river, near Montebello.

Since firing upon the mob at Bear Creek on the 16th instant, there has been no burning of any houses, barns, grain, stacks, nor any thing else, that has come to my knowledge. The mobbers, rioters, and other outlaws, have principally fled without the limits of this county. Peace and quiet, law and order, have been restored in Hancock county.

Therefore, I, Jacob B. Backenstos, Sheriff of Hancock County, hereby proclaim the county of Hancock in peace; that the rioters have dispersed and gone to their homes, or fled this county and state. Let all good citizens who were expelled, by the mobbers, from their homes, and those who fled from the county for security against mob violence, return to their homes, they shall be protected. I have an armed force stationed in the Court-house at Carthage, for the protection of the officers of the county, who are compelled by law to reside at the county seat, and for the protection of all persons having business at, or who may desire to visit Carthage, and also to protect from insult and mob violence the inhabitants of Carthage and the surrounding country. I have a number of small scouting parties reconnoitering the county to keep peace and protect the settlements, and make arrests of those that are known to be guilty of the riot, in whose hands writs have been placed. I desire that the citizens will aid them in ferriting them out, that they may be arrested and brought to justice.

J. B. BACKENSTOS.

Bank of the Mississippi River, near Montebello, September 20th, 1845.

P.S.—The *Warsaw Signal* extra, of the 18th Sept. contains its usual amount of wilful and malicious falsehoods. It is unnecessary for me to deny any one statement. I pronounce the entire extra one tissue of lies from beginning to end, so far as they purport to give the news of the killing of Worrall and M'Braty, and the balance set forth in relation to the difficulties in our county, and I hold myself responsible to prove the same false, by men of the best standing. J. B. B.

No. V.

TO THE CITIZENS OF HANCOCK COUNTY AND THE SURROUNDING COUNTRY.

In issuing this my fifth proclamation, I shall be obliged to omit many things which have transpired in this county since the 20th instant, (the date of proclamation No. 4), nevertheless I shall endeavour to give all the important facts that may be interesting to the community. There seems to be a continuance of peace throughout Hancock county. There has been no burning of houses or other property since a party of my *posse* pursued the mob and fired upon them.

In my last proclamation I stated that the mobbers had fled the country; as yet they have not returned; they are brawling about the adjoining counties, State of Missouri, and Iowa Territory, circulating all kinds of falsehoods and misrepresentations, for the purpose of getting aid, in order to recommence burning and mobbing, &c. As yet they have not been able to raise any considerable force to march into Hancock under arms, against the constitution and the laws, and I am certain that unless the mob faction can succeed in deceiving the people without this county by fraud, and forgery of militia orders, and proclamations purporting to emanate from the Executive and commander-in-chief of the Illinois militia, that they cannot get force sufficient to recommence their depredations. Let me entreat the people abroad not to act in haste.

There are many complaints made to me by Mormons and anti-Mormons, about stealing cattle, &c. I have used every exertion in the power of man to ferrit out the truth concerning these complaints and reports. Many Mormons who were burnt out in the south west part of this county, were employed for the last ten or twelve days in removing their household furniture, other moveables, and grain to Nauvoo city. After they had finished hauling their goods, proceeded to gather and drive their cattle from the infested district to Nauvoo, but could not find them. There are many who are willing to make affidavit that their cattle were left in the hands of the mob when they were exterminated, and when they went in search of their cattle afterwards could not find them. More than 200 head of cattle are missing in this way according to complaints made to me. There are also complaints by several Mormons that horses have been stolen from them. There are also many articles of minor importance reported to me as having been stolen from the Mormons. Some 50 head of cattle are reported to have been stolen from the settlement about five miles east of Warsaw, and about the same number near Carthage. The cattle which are said to have been stolen from near Carthage and Warsaw, belong mostly to B. F. Marsh, Esq., and the Messrs. Chandlers, near Warsaw, and to Messrs Mullen and Fails, and Mr. Alex. Barnes, near Carthage. There were also stolen from Ebenezer Rand, Esq., of Carthage, two bee gums; a Mrs. Hawley reports some clothing missing.

Every one of those persons who report property stolen, who are not Mormons, are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as a most infamous act. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and who will drive and exterminate United States postmasters and other officers, from their offices and homes with force of arms, under the penalty of death, are none too good to steal cattle, horses, and sheep too. Men who are guilty of such damnable outrages are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined nearly in every instance to those who are opposed to the mobocrats? If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party.

That infamous black-hearted and murderous scoundrel Thomas C. Sharp, editor

of that treasonable paper called the *Warsaw Signal*, himself guilty of all the crimes known to our laws, is at the head of this band of mobbers and exterminators. Are the people in Hancock county and the surrounding country prepared that such a debased heaven-daring villain as Sharp, shall give tone to public opinion. I ask, will an honest and honourable community for a moment seriously entertain any thing that may emanate from such a fountain of corruption? For the honour and perpetuity of our glorious republican institutions, it is to be hoped not. Sharp openly and boldly calls upon the citizens of this and the adjoining counties and other places, to come into Hancock to overthrow the law. Fellow-citizens, will you take the advice of such a scape-gallows as Sharp, the author of our difficulties and troubles; a murderer, and the apologists of murderers, house burners, &c.

Sharp's rule of moral principle is exemplified as follows by his own writings:—If men in the custody of the law, and under promise of protection, be murdered in cold blood, Sharp is found the apologist of the murderers, and would take a hand himself. If men pursue one another on our high ways with muskets and swords, at the speed of horses, for miles, with the intention of killing or arresting, without process, an officer of the county, against whom no charge is or was alleged, and one of the villains should be killed, murder is the cry of this Sharp; or if a gang of villains, burning and continue to burn for six days, the dwellings, barns and stacks of grain and hay—expelling sick women and children from their sick beds, and exposing them to the inclemency of the weather, and die in consequence of such cruel and fiendish treatment; and after having been warned, time and again by the proper officer, of what they might expect in case they should not desist; and when caught in the act of burning houses, flee and refuse to be taken, are fired upon—a few killed, Sharp's cry of murder, murder is again raised at the top of his voice. What a poor scamp—for he certainly does not know how contemptible he is in the eyes of all honourable men. He has no associates except those who are *particeps criminis* with him.

Sharp in his last *Signal* has made comments upon, and attempts to prove some statements false, which I made in proclamations numbered two and three. How does he get his information as to the killing of Worrall to be untrue? His informants can be no other than those guilty with Worrall, in pursuing me for my life on the high way, and who are ready to say and swear any thing that may clear them from punishment which they so richly deserve; and as to firing upon the the mob, he relies upon men for testimony, guilty of crimes which will secure them a safe place in our state penitentiary for years, and others are candidates like himself, for the gallows. Such is the character of Sharp's informants, upon those subjects which he speaks of in his *Signal;* none others of the mob were in sight or hearing at the time the occurrence took place.

Fellow-citizens, a proclamation was handed to me this moment, purporting to be from Governor Ford of our state; it certainly is a forgery or fraud. You will observe that it is simply dated, "Executive Department, Springfield, Sept. 21st, 1845." It does not state whether it comes from Springfield, Ohio, Kentucky, or any other state. The proclamation also states that Cols. Baker and Merriman, had volunteered to command, &c. And also the proclamation is signed Thomas Ford, governor and commander-in-chief. In order to made such a document official, it should be signed as Governor of Illinois, and commander-in-chief of the Illinois millitia. I pronounce it a base fraud, I hope no armed men will come into Hancock county, under such circumstances. I shall regard them in the character of a mob, and shall treat them accordingly. I am personally acquainted with Major Baker and Captain Merriman, and I am warranted in saying that they would, under no circumstances, aid or countenance a mob. I will again say, that from the general phraseology of the proclamation, I pronounce it a fraud upon the people. Let no man turn out under it, as it is evidently one of Sharp's latest acts of rascality and one of the last dying efforts to raise a mob.

I will herewith submit a few affidavits, they speak for themselves. One of these affidavits fully shows whether Worrall and his blood hounds knew me or not when they pursued me on the prairie, it also speaks to the point as to the course the anti-Mormon mob intended to pursue; it explains something about taking horses, and (as Tom Sharp would have it) about the lesser crimes of killing and slaying and

burning. I have only to say that as to the character of John Harper, Esq., as a good citizen and honest man, he is honourable and independent; he has no superior in our section of country, and as to Captain Rose, he is respected by all; his standing and character is proof against all base men. As to the other gentleman, I am not acquinted with him.

Men engaged in burning houses for six long days, have fled this county to avoid an arrest; they are now using their utmost endeavours to raise help in the neighbouring counties, and in the State of Missouri, to re-commence burning and mobbing.

Will honest men be influenced by such characters? We will see. Every thing has remained quiet for nine successive days, and unless the mob will again re-assemble in Hancock county, peace will continue.

I would say to the citizens of Augusta in this county, that as I have been informed by good authority, that some of you had fled the county by crossing into the county of Schuyler, and there made an encampment for the gathering of the mob; if such is the fact, let me remonstrate against such an act, and entreat you to come to your homes, and aid in the maintainance of peace.

Some of the mobbers said that I refused to submit to law, there being a writ out against me for killing Worrall, sworn out by one of the parties in company with Worrall when they pursued me. This is false; I twice offered to surrender myself into the hands of the constable, who said that he did not care any thing about it, that he considered it all a mistake in the boys in taking out the writ. I am at all times ready to be tried by the laws of my country.

J. B. Backenstos, Sheriff, Hancock County.

Carthage, Sept. 25th, eleven o'clock a.m., 1845.

The following is the proclamation of our beloved President Brigham Young, alluded to in our prefatory remarks, and which we insert for the perusal of the Saints:—

Nauvoo, September 24, 1845.

Whereas, a council of the authorities of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, have this day received a communication from Henry Asbury, John P. Robbins, Albert J. Pearson, P. A. Goodwin, J. N. Ralston, M. Rogers, and E. Conyers, Messrs. Committee of the citizens of Quincy, requesting us to "communicate in writing our disposition and intention at this time, particularly with regard to removing to some place where the peculiar organization of our church will not be likely to engender so much strife and contention as so unhappily exists at this time in Hancock and some of the adjoining counties."

And, whereas, the said committee have reported to us the doings at a public meeting of the citizens of Quincy, on the 22nd instant, by which it appears there are some feelings in that place concerning us as a people, and in relation to which sundry resolutions were passed, purporting to be for the purpose of maintaining or restoring peace to the country.

And, whereas, it is our desire, and ever has been, to live in peace with all men, so far as we can, without sacrificing the right of worshipping God according to the dictates of our own consciences, which privilege is guaranteed to us by the Constitution of the United States.

And, whereas, we have, time and again, and again, been driven from our peaceful homes, and our women and children been obliged to exist on the prairies, in the forests, on the roads, and in tents, in the dead of winter, suffering all manner of hardships, even to death itself, as the people of Quincy well know: the remembrance of whose hospitality in former days still causes our hearts to burn with joy, and and raise the prayer to heaven for blessings on their heads.

And, whereas, it is now so late in the season that it is impossible for us, as a people, to remove this fall, without causing a repetition of like sufferings.

And, whereas, it has been represented to us from other sources, than those named, and even in some communications from the Executive of this State, that many of the citizens of the State were unfriendly to our views and principles.

And, whereas, many scores of our houses in this county have been burned to

ashes, without any justifiable cause or provocation, and we have made no resistance till compelled by the authorities of the county so to do, and that authority not connected with our church.

And, whereas, said resistance to mobocracy, from the legally constituted authorities, appears to be misunderstood by some, and misconstrued by others, so as to produce an undue excitement in the public mind.

And, whereas, we desire peace above all other earthly blessings.

Therefore, we say to the committee above-mentioned, and to the governor, and all the authorities and people of Illinois, and the surrounding State and territories, that we propose to leave this county next spring, for some point so remote, that there will not need to be a difficulty with the people and ourselves, provided certain propositions necessary for the accomplishment of our removal, shall be observed as follows, to wit:—

That the citizens of this and the surrounding counties, and all men, will use their influence and exertions, to help us to sell or rent our properties, so as to get means enough that we can help the widow, the fatherless and destitute, to remove with us.

That all men will let us alone with their vexatious lawsuits, so that we may have the time, for we have broken no law; and help us to cash, dry goods, groceries, good oxen, milch cows, beef, cattle, sheep, waggons, mules, harness, horses, &c., in exchange for our property, at a fair price, and deeds given on payment, that we may have the means to accomplish a removal, without the suffering of the destitute, to an extent beyond the endurance of human nature.

That all exchanges of property to be conducted by a committee or committees of both parties, so that all business may be transacted honourably and speedily.

That we will use all lawful means, in connexion with others, to preserve the public peace while we tarry, and shall expect decidedly that we be no more molested with house burning, or any other depredations, to waste our property and time, and hinder our business.

That it is a mistaken idea that we "*have proposed* to remove in six months," for that would be so early in the spring, that grass might not grow nor water run, both of which would be necessary for our removal, but we propose to use our influence, to have no more seed time nor harvest among our people in this county, after gathering our present crops. And that all communications to us be made in writing.

By order of the Council,

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

THE END OF AMERICAN LIBERTY.

The following official correspondence shows that this government has given some 30,000 American citizens THE CHOICE OF DEATH, or BANISHMENT beyond the Rocky Mountains. Of these two evils they have chosen the least. WHAT BOASTED LIBERTY! What an honour to the American character!! But we forbear—language is too feeble to give utterance to our feelings. Let the authorities of Illinois speak! and let those that feel, judge!

Camp, Carthage, Oct. 4, 1845.

TO THE ANTI-MORMON CITIZENS OF HANCOCK AND THE SURROUNDING COUNTIES.

We submit for your consideration copies of a correspondence between ourselves and the "twelve" at Nauvoo. Having witnessed with deep regret the deplorable condition of things which exists in this county, as it regards both the peace and safety of the community, we have applied our most strenuous efforts to restore confidence, and set on foot a permanent settlement of the difficulties which distract this county. We sincerely trust that the object is in a fair train of being accomplished.

The Mormons have pledged themselves by word and in writing, to remove from the state. Aside from these pledges, there are reasons which incline us to the opinion that such is their intention. You desire to see them removed. We think also, that for the preservation of peace and quiet in this county, they had best remove; and we have so advised them. But it is not consistent with a proper sense of justice or humanity, that families of women and children, should be driven from their homes by threats or violence, at this season of the year, to breast the storms of winter, unprotected even by the covering of a roof.

Five or six thousand of the Mormons, including the entire church organization, their prominent men, and all their Church judicatories have pledged themselves to remove next spring; and judging from appearances, they will do so. The history of their church has shown that wherever the leaders go, the members will follow. This is a part of their religious duties. When, therefore, this colony shall have started for a home west of the Rocky Mountains, it will be the best possible evidence that all design removing, and will remove. Many citizens of other counties than Hancock, have resolved to accept the proposition of the Mormons to remove in the spring; and most, or nearly all, of those with whom we have had an opportunity of conversing, have expressed themselves satisfied with the agreement of the Mormons to remove as submitted to us, if it is carried out with good faith.

At the solicitation of men of all parties, and from a conviction of the necessity of the measure, Gen. Hardin has determined to station a portion of his troops in this county, to maintain order, who will continue in the field until the Governor shall order them to be disbanded. We have also recommended to the Governor to appoint an attorney to act for the State, who shall decide what process the military force shall execute, and thus prevent them from being harrassed by being called out to act in frivolous and improper cases, and at the same time to check and restrain the troops from any improper action.

Order and quiet are again restored to your county, and men are daily returning to their homes and business, without apprehension of illegal and improper interruption.

These measures, we think, ought to satisfy you. All that some of you might demand could not be granted consistently with the rights of others. You should be satisfied with obtaining that which is practicable and probable.

We beseech you, therefore, to be quiet and orderly—and at the same time warn you not to violate the law. The troops stationed in Hancock, will inforce it at all hazards.

Remember, whatever may be the aggression against you, the sympathy of the public may be forfeited. It cannot be denied that the burning of the houses of the Mormons in Hancock county, by which a large number of women and children have been rendered homeless and houseless, in the beginning of the winter, was an act criminal in itself, and disgraceful to its perpetrators. And it should also be known, that it has led many persons to believe, that even if the Mormons are so bad as they are represented, they are no worse than those who have burnt their houses.

Whether your cause is just or unjust, the acts of these incendiaries have thus lost for you something of the sympathy and good will of your fellow-citizens; and a resort to, or persistance in, such a course, under existing circumstances, will make you forfeit all the respect and sympathy of the community.

We trust and believe, for this lovely portion of our State, a brighter day is dawning; and we beseech all parties not to seek to hasten its approach by the torch of the incendiary, nor to disturb its dawn by the clash of arms.

Your fellow-citizens,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

Nauvoo, Oct. 1st, 1845.

TO THE FIRST PRESIDENT AND COUNCIL OF THE CHURCH AT NAUVOO.

Having had a free and full conversation with you this day, in reference to your proposed removal from this county, together with the members of your church, we have to request you to submit the facts and intentions stated to us in the said conver-

sation to writing, in order that we may lay them before the governor and people of the State. We hope that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

We have the honour to subscribe ourselves, respectfully yours, &c.,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

Nauvoo, Oct. 1st, 1845.

TO GEN. JOHN J. HARDIN, W. B. WARREN, S. A. DOUGLASS, AND J. A. M'DOUGAL.

Messrs,—In reply to your letter of this date, requesting us "to submit the facts and intentions stated by us, to writing, in order that you may lay them before the Governor and people of the State," we would refer you to our communication of the 24th ult., to the "Quincy Committee," &c., a copy of which is herewith enclosed.

In addition to this, we would say that we had commenced making arrangements to remove from the county, previous to the recent disturbances; that we have four companies organized, of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

That one thousand families, including the twelve, the high council, the trustees and general authorities of the church, are fully determined to remove in the spring, independent of the contingency of selling our property; and that this company will comprise from five to six thousand souls.

That the church, as a body, desire to remove with us, and will, if sales can be effected so as to raise the necessary means.

That the organization of the church we represent, is such, that there never can exist but one head or presidency at any one time, and all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe or be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms and some two thousand or more houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our temple and other public buildings: but we are willing to rent them to a respectable community who may inhabit the city.

That we wish it distinctly understood, that although we may not find purchasers for our property, we will not sacrifice it or give it away, or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this fall, and should we all sell, we shall not put in any more crops of any description.

That as soon as practicable we will appoint committees for this city, La Harpe, Macedonia, Bear Creek and all necessary places in the county to give information to purchasers.

That if all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—WE WILL LEAVE THEM. In behalf of the council, respectfully yours, &c.

BRIGHAM YOUNG, President,
WILLARD RICHARDS, Clerk.

TO THE FIRST PRESIDENT AND HIGH COUNCIL OF THE CHURCH OF LATTER-DAY SAINTS.

Since our conference with you yesterday, we have arrived at this place, and have held free conversation with the anti-Mormons of this and the surrounding counties. We have read to them your statement made to us on the 1st instant. We have informed them that you individually made similar statements to us, with the most solemn protestations of truth, and with every appearance of earnest determination to carry out your expressed intentions in good faith.

In the resolutions which were adopted yesterday, in this place, by the delegates from nine counties, (the citizens of Hancock being excluded from the meeting), it was resolved, (as we are informed, not having seen a copy of the resolutions), to accept your proposition to remove in the spring.

Since we have made public the statement by you made to us, there seems to be a general acquiescence in it by citizens of other counties, and of this, so far as to agree to restrain and withhold all further violence, and that you be permitted to depart in peace next spring.

We are convinced that affairs have reached such a crisis, that it has become impossible for your church to remain in this country.

After what has been said and written by yourselves, it will be confidently expected by us and the whole community, that you will remove from the state with your whole church, in the manner you have agreed in your statement to us.

Should you not do so, we are satisfied, however much we may deprecate violence and bloodshed, that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the state.

We think that steps should be taken by you to make it apparent that you are actually preparing to remove in the spring.

By carrying out, in good faith, your proposition to remove, as submitted to us, we think you should be, and will be permitted to depart peaceably next spring for your destination, west of the Rocky Mountains.

For the purpose of maintaining law and order in this county, the commanding general purposes to leave an armed force in this county which will be sufficient for that propose, and which will remain so long as the Governor deems it necessary. And for the purpose of preventing the use of such force for vexatious or improper objects, we will recommend the Governor of the State to send some competent legal officer to remain here, and have the power of deciding what process shall be executed by said military force.

We recommend to you to place every possible restraint in your power over the members of your church, to prevent them from committing acts of aggression or retaliation on any citizens of the State, as a contrary course may, and most probably will, bring about a collision which will subvert all efforts to maintain the peace in this county; and we propose making a similar request of your opponents in this and the surrounding counties.

With many wishes that you may find that peace and prosperity in the land of your destination, which you desire, we have the honour to subscribe ourselves,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

MESSAGE FROM ORSON PRATT.

TO THE SAINTS IN THE EASTERN AND MIDLAND STATES.

Dear Brethren,—The signs of the times and transpiring events seem to plainly indicate that the bright Star of American Liberty is about to withdraw its few remaining rays, and entirely disappear from our horizon.

By reference to the official correspondence between officers, having charge of the governor's forces, and the citizens of Hancock county, Illinois, it will be perceived, that General Hardin and Judge Douglass, both members of the Congress, together with other authorities, have given some thirty thousand American citizens the choice of DEATH or BANISHMENT beyond the Rocky Mountains.

They have indicated, too, that they would be driven if they did not make preparations to go as soon as next spring. Thus, instead of protecting the law-abiding citizens of that county, they have encouraged a murderous banditti, by openly acknowledging that the government had not sufficient power or disposition to protect peaceable citizens in their constitutional rights.

It will also be perceived by the same correspondence, that the Saints have chosen BANISHMENT in preference to DEATH; and that some five or six thousand, including the twelve, high council, and other authorities, will probably leave in the spring.

This wholesale banishment of the Saints from the American republic will, no doubt, be one of the grandest and most glorious events yet witnessed in the his-

tory of this church. It seems to be a direct and literal fulfilment of many prophecies, both ancient and modern. Jesus has expressly told us, (Book of Mormon), that if the "Gentiles shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them." Now, what could the Gentiles further do to reject the "fulness of the Gospel"—the Book of Mormon? Is there one crime that they are not guilty of? I speak of them in a national capacity. Have they not robbed us of tens of thousands of acres of land which we purchased from them, by suffering a mob to banish us, and then permitting them to hold entire control of the same for years?

Are they not guilty of shedding innocent blood, by suffering thousands of murderers to roam at large, who conspired to kill the Saints, and did actually murder many of them? And do they not still pursue us with the same relentless persecution? Are they not now about to drive us into the Rocky Mountains? Is it not the nation—the government, (and not individuals alone) who are guilty of all these crimes? They are the most guilty, because they have the power to protect us, but will not!

If, then, all these crimes do not amount to a national rejection of the "fulness of the gospel," I know not what more they can do to fully ripen them in crime and iniquity. Therefore, is not the time at hand for the Lord to bring the "fulness of the gospel" from among the Gentiles of this nation? If we are banished to the western wilds among the remnants of Joseph, is it not to ripen the wicked and save the righteous? Is it not to save us from the impending judgments which modern revelations have denounced against this nation? How could the gospel be brought from among the Gentiles while the priesthood and the Saints tarried in their midst. After a banishment of the gospel from the Gentiles, "Then," says the Book of Mormon, "Then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and ye shall come unto the knowledge of the fulness of my gospel."

Can it be, brethren, that the time has at length arrived, for the transferring of the gospel from the Gentiles to Israel? It would seem so from the signs of the times. Then lift up your hearts, ye Saints, let us be glad and rejoice. An event seems at hand, long looked for, long prayed for, and long desired by all the Saints.

But remember that it will take some considerable time yet, for all the Saints to get out of the midst of this evil nation.

Let all the saints in the east be diligent in making every preparation to escape from the threatened desolations of Babylon, for judgment will not slumber long. Depart ye; get yourselves away from the wicked nation. Hide yourselves for a moment in the solitary place, until justice hath plead his case in the high places of the earth, and the power of the oppressor be broken.

Let none of the Saints be discouraged in the least, about their endowments in the Temple, for the Saints in the west are still labouring with all diligence for the completion of that great building. The Saints mean to show their willingness before God, to obey the great commandment concerning the building of that house, though they should be driven from it the day after it is finished, or even before.

From what the Lord has indicated in the Book of Covenants, I should not be at all surprised if the Saints should be hindered by their enemies from completing it. In the commandment which the Lord gave, to build him a house in Nauvoo, he says:

"Verily, verily, I say unto you that, when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments I will visit on the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause, have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer, judgment, wrath, and indignation, wailing, and

anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

"And again, verily, I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life."—See Book of Covenants, 301-2 p. 15, 16, and 17 paragraphs.

The Saints will see by this revelation, that there is a very clear indication that we should be hindered by our enemies, or by oppression.

If the Lord had not foreseen that this would be the case, why did he give to us these very curious sayings, as "an example" unto us in building this house?

Therefore, brethren, be of good cheer, for if we have done all that we could, and are still willing to do all that we can, to fulfil this great commandment, and our enemies hinder us, "It behoveth the Lord to require that work no more at our hands," and "he will accept of our offerings," the same as if we had completed it. But if we had forsaken the work, like Rigdon and other apostates, when we might have continued thereon, then we should surely expect to be rejected with our dead; for the curse would then have been upon our own heads, instead of our enemies. But now any failure will be answered upon mobs and apostates, who have endeavoured to weaken our hands; while the faithful will be accepted, receive their endowments; and will save themselves with their dead. They shall not fail to receive the ordinances of endowments, though in the mountains or wilderness.

Some of the rooms in the Temple I understand, are already completed, and hundreds will probably receive their endowments therein this fall and winter.

But if the saints are to be driven from Nauvoo, and from the Temple, as soon as it is finished, or even before; some weak minded Saint may inquire, why the Lord should command us to build him a house, and then suffer us to be immediately driven from it? The seventeenth paragraph above quoted from the Book of Covenants, will fully answer this question.

Let all the Saints throughout the east, be sure to comply with the counsel in my last Message. The cost of the "articles" there mentioned, will be twelve dollars retail, and nine and a half dollars wholesale. Every Saint should exert him or herself, to raise sufficient funds to procure at least ONE. Let the funds be sent to me that they may be obtained at the wholesale price.

Remember also, the former instructions relative to tithing; "For he that is tithed shall not be burned," if he remain faithful in all things.

"After much tribulation cometh the blessing." With the most anxious desire for the redemption of Zion, and the salvation of Israel, I subscribe myself your faithful shepherd,

ORSON PRATT.

AN AMERICAN CITIZEN'S APPEAL IN BEHALF OF THE LONG PERSECUTED AND EXILED MORMONS.

Americans, Countrymen, and Fellow-citizens,—To you is entrusted a country of vast extent, over which proudly waves the banner of civil and religious liberty. To your charge is entrusted that sacred and invaluable instrument—the Constitution, framed by the combined wisdom of our illustrious fathers. To you is confided the right—the power—the patriotism of maintaining inviolate the liberties of our common country—the liberty of speech—the liberty of the press—the liberty of every society, whether political or religious, the Mormons not excepted.

With these sacred and highly important responsibilities vested in us, shall we tamely submit to see the weak crushed by the strong? To see the most sacred rights of American citizens cruelly wrested from them by cruel tyrants?

Already has our boasted country been deeply disgraced by the barbarous and savage cruelties inflicted upon that unfortunate people, the Mormons. Thrice have they been driven, while in the State of Missouri, from their lands—their sacred homes and firesides. FIFTEEN THOUSAND of them have been exiled at the point of the bayonet, from one of the States of this great Republic, suffering the loss of thousands of valuable farms and comfortable dwellings; while numbers of them, including women and little children, were horribly murdered without the least resistance. Years have elapsed since these treasonable murderous deeds were transacted. And what has our government done to wipe away the disgraceful stain so conspicuously stamped upon our national liberty? Nothing at all. To what department of our Government have not that suffering people appealed for a restoration of their constitutional rights? But their numerous, heart-rending, and pathetic appeals have been in vain? The ears of Americans have been deaf! Legislators and governors, congressmen and presidents have alike disregarded their wrongs! They still linger in exile! Hear it, ye honoured sons of American liberty. Hear it, though it grates most horribly upon your ears. Hear it, and weep for your country. FIFTEEN THOUSAND American citizens in exile!!! Not permitted to visit their own houses and farms—farms too, purchased by them of our government. Not permitted to tread upon their own soil under penalty of "extermination." Is this American liberty? Is this "the land of the free—the home of the brave?" Is this the grand asylum for the oppressed of every clime?

But hear—still further hear, the cruelties recently inflicted upon these suffering exiles. See two of their most conspicuous men torn from their families and friends; thrust into prison untried and uncondemned; left unprotected to the fury of a mob, who had already openly and boldly published their intention to murder them; their horrid threats were carried into execution; and yet no resistance was offered by that much injured and inoffensive people—a lesson of patience and forbearance worthy of the approbation of every Christian society.

But listen, ye Americans, and tremble for your country; listen to the revolting scenes—the accumulated sufferings heaped upon your unfortunate fellow citizens; for scarcely had they wiped the tears of deep sorrow and mourning from their eyes, before they were compelled to flee for their lives from the smoking ruins of their own houses, set on fire by this same gang of murderers, whose hands were still dripping with the blood of innocence. Six days were this piratical banditti permitted to go from house to house with the fire-brands of destruction, without the least resistance. Upwards of one hundred houses were consumed to ashes; scores of cattle, horses, &c., stolen or wantonly destroyed, together with immense quantities of grain and other property. But at length, through the active exertions of the Sheriff, the house-burners and murderers are dispersed, and peace is again apparently restored to the sufferers. But what do we behold? No sooner were these land-pirates checked in their mad career than all the adjoining country is in arms, threatening death and extermination upon unoffending, law-abiding citizens, if they would not consent to leave the country. Thirty thousand American citizens now have their choice, either to go into banishment from this boasted republic, or see themselves, their wives and children, cruelly slaughtered without mercy.

Ye fathers of the Revolution! Ye patriots of '76! Is it for this ye toiled, and suffered, and bled? Must your noble sons be wholly and totally deprived of every sacred right, so honourably purchased and bequeathed to them by your noble deeds? Must they be driven from this renowned Republic to seek an asylum among other nations, or wander as hopeless exiles among the red men of the western wilds? Must they take the last long lingering look at the graves of their venerable fathers who assisted in fighting the battles of American Liberty; and then, driven from the land of their birth, hide themselves up in the dens and caves of the Rocky Mountains to escape the relentless fury of their oppressors?

Americans, will ye suffer this? Editors, will ye not speak? Fellow-citizens, will ye not awake? Shall eternal shame, infamy, and disgrace be indelibly stamped upon the American character? Is the bright star of our country's glory about to set in eternal darkness? Are anarchy, mobocracy, and direful confusion about to triumph over the land where the name of liberty still lingers? Forbid it Americans, forbid it!

Arise in the greatness of your strength, and throw the ample folds of our great constitution around the long-persecuted exiles of Columbia; restore them to their long lost homes and lands in Missouri; shield and protect them in all their constitutional rights—lest the proud monarchies of the Old World have us in derision, and all nations detest and abhor our injustice and cruelty.

ORSON PRATT.

MORMON CRIMES.

1. They believe in all things spoken by Moses and the prophets, Jesus and the apostles.

2. They believe in the organization of a Christian church according to the New Testament pattern.

3. They believe in having in their church inspired apostles and prophets like the ancient Christian church.

4. They believe in obtaining more revelations by dreams, by visions, by the ministering of angels, and by the inspiration of the Holy Ghost, like all other people of God in all dispensations and ages.

OUTRAGEOUS MORMON CRIMES.

1. They believe in exercising all the privileges and rights of American citizens, such as emigrating where they please, purchasing lands and locating where they please, and voting for whom they please.

2. They believe in maintaining the supremacy of the laws against all riotous outbreaks, such as the burning of houses, grain, and other property—the expulsion of people from their own homes—the murder of good, peaceable, law-abiding citizens—they consider such acts as these entirely wrong.

MOST INHUMAN, HORRID MORMON CRIMES.

1. They believe in self defence.

2. They have had the audacious impudence to defend themselves in one or two instances. It is true they were driven from Jackson county, Missouri, with the loss of upwards of two hundred houses, with many fine farms, together with the loss of many lives, without exercising the power of self defence. Again they were driven without resisting, from Clay county, with the loss of thousands of property. Again 15,000 of them were driven without defending themselves, from the State of Missouri, with the loss of several thousand houses and farms, while many scores of persons, including women and children, were inhumanly murdered.

Again, they have, without defending themselves, witnessed the cold-blooded murder of two of their best men by a lawless banditti, still running at large.

But they have now committed the horrid crime of acting under the orders and direction of the Sheriff, to suppress this same gang of murderers, who had already burned without resistance above one hundred houses, together with immense quantities of grain. O ye Americans, arise, gird on your armour and drive the Mormons from the country, for it will not answer for them to exercise the power of self defence in the least—they must not be permitted to suppress mobs, house burning, murder, &c., though ordered by the Sheriff.

ORSON PRATT.

FIRST CONFERENCE MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven-blessed labours, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized in some instances by death, about five thousand Saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord, in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the Church of Jesus Christ of Latter-day Saints had witnessed their "bread cast upon waters," or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference; no general conference having been held for three years past, according to the declaration of our martyred prophet.

"There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD."

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the Saints' liberality, fidelity, and faith—concluding, "Lord, we dedicate this house, and ourselves unto thee." The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts for so great a privilege as worshipping God within, instead of without, an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is—HOLINESS TO THE LORD.

Extract from the Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Conference assembled on Monday the 6th instant, and opened at half-past ten, with singing by the choir, and prayer by elder Parley P. Pratt.

Elder W. Richards then stated that Gen. Hardin had requested us to make out a list of all the buildings and property belonging to our brethren which had been burned by the enemies; and also had requested that all those who have had their buildings or other property destroyed, should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him, at as early a season as possible.

President Brigham Young then said, the first business that will come before this conference, will be the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose to present the twelve as the presidents of the whole church.

On the motion, it was unanimously voted that president Brigham Young be sustained as the president of the quorum of the twelve apostles.

The quorum of the twelve apostles, the high council, presidents of the high priests, seventies, elders, priests, teachers and deacons quorums, with the two presiding bishops, were then presented and sustained in their several standings, with two or three exceptions, by a unanimous vote.

In the afternoon, elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c. We might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God, but shall be rewarded to them an hundred fold, in time or eternity. The Lord has another purpose to bring about and fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke. Israel must be the head, and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the Saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principle of liberty and equal rights. When we settle in a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce many thousand fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order

to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people. In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of Saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by elder George A. Smith, on the same subject, elder Smith observed, that a revelation was given in Missouri in regard to the Saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wanted to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wanted to see this influence extend from the west to the east sea.

On motion, it was unanimously resolved that this people move, *en masse*, to the West.

On motion, it was unanimously resolved that we take all the Saints with us to the extent of our ability, that is, our influence and property.

The conference then adjourned to Thursday, at ten o'clock.

PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN OF THE CHURCH.

Beloved Brethren,—You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the nation of the only true Israel from these U. S., to a far distant region of the west, where bigotry, intolerance, and insatiable oppression will have lost its power over them, forms a new epoch not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle. Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn—to be well or maltreated by them; according to the determinate counsel and FOREKNOWLEDGE of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what MIGHT be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt so richly in the bosom of Joseph, has, time and again, notified the counsellors of this church, of emergencies that might arise, of which this removal is one; and one too, in which all the Latter-day Saints throughout the length and breadth of all the U. S. should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai, awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know, and have doubtless felt for years, the necessity of a removal, provided the government should not be sufficiently protective to allow us to worship God according to the dictates of our own consciencies, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead.

The ranklings of violence and intolerance, and religious and political strife, that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood guiltiness cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt, and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.

Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father, the president, and to all the high-minded governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions, until he advises them that the day of their deliverance has come.

It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegetation. In the mean time, the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently laboured and fervently prayed, desiring above all things to see the beauty of the Lord, and inquire in his holy temple. We therefore, invite the Saints abroad generally, so to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great emigration of the church in the spring.

A little additional help in the heat of the day, from those abroad, to those here, who have been often driven and robbed, will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens. The sacrifice of property that will probably accrue from a virtually coerced sale, in a given short time, together with the exhaustion of available means, that has arisen from an extensive improvement in farms, and the erection of costly public and private edifices, together with persecutions and abundant labours of elders in preaching the gospel to the nations, and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful, humane, and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the Saints abroad to the utmost of their ability And you cannot furnish it better, than to come up unitedly to the counsel of our epistle, promptly, diligently and to the letter. Therefore, dispose of your properties and inheritances, and interests for available means; such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabric suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children, and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so, the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the Saints. With these assurances and hopes concerning you, we bless you, and supplicate the wisdom and furtherance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

Latter-day Saints' Millennial Star.

DECEMBER 1, 1845.

BY a variety of circumstances we have been led to recall to memory something of our editorial labours. We first commenced to write in connexion with the STAR towards the close of the second volume—we are now at the termination of the sixth—and during the lapse of a few years thus occupied, we would ask, what have we had to notice and to write about? We answer fearlessly, transactions and measures, such as rarely ever fell, under similar circumstances and in so short a space of time, to the lot of any one to record.

We look around us among modern Christians, and behold numerous communities, professing peculiar tenets, labouring diligently for the dissemination of their individual sentiments; and also we find, with few exceptions, that each party has availed itself of that powerful engine—the Press; so in like manner has the Church of Jesus Christ of Latter-day Saints.

But how dissimilar the contents of the publications in reference to the reception which their principles have met with from the world. Most systems of modern Christianity have been more or less encouraged and caressed by the world, and each in its turn has attained to a certain popularity. Not so with the principles of the Church of God; on the contrary, their reception has been such as it ever was in every age of the world. No sooner was it bruited abroad that an individual had received a divine communication, and that great things were expected to result from it, than multitudes were awake to afflict and persecute the party, and drive them from their midst. And from the organization of the Church to the present hour, what have we had to record? We answer, deeds and scenes unexampled in modern times, and rarely surpassed in the annals of history.

America! the retreat and refuge of the oppressed—the cradle of liberal institutions—the proud and boasted land that dared, in the face of the old world, to throw off the yoke of monarchical government, and elevate the standard of republican principles, in effecting which her noblest citizens shed their blood, and triumphantly crowned their efforts with success! Yes, we have beheld this nation, this once proud and highly-extolled country of freedom, with her senators and rulers—

"Unworthy sons of noble sires!"

in one breath boasting of the liberty for which she believed herself unexampled on the earth, and with the next refusing the common rights of humanity to her own citizens, and ministering to, or winking at, the slaughter of her own children. And, let it be understood, such proceedings have not been the mere ebullition of an angry moment, the unrestrained out-bursting of popular fury for a time, but the deliberate acts of a people permitted by a government, appealed to again and again—but appealed to in vain!

Was it not sufficient that the Saints should have been driven from place to place, and then be finally expelled from the State of Missouri, under circumstances of unheard of barbarity, causing to many sufferings and death—by exposure to the elements, by the sword, or the bullet of the rifle? Good heavens! we should have supposed that a nation jealous of its honour, would have laboured with all diligence to wipe out the stain of oppression and blood, and bring the offenders to justice; but no! her imbecility and dishonesty were such as to lead her to exclaim, in the person of her chief magistrate, "Gentlemen, your cause is just, but we can do nothing for you;" a tacit granting of liberty to the blood-thirsty marauder to proceed according to his ability, to annoy, persecute, and destroy, if possible, the people of God from the face of the earth.

And has such not been the result? Have not the pages of our publications been clad in mourning? have we not had to narrate the murder, yea,

"Murder most foul!"

of the Prophet and Patriarch of the Church of Christ—two of the noblest men that ever trod the earth, or honoured with their deeds that or any other land! And was not this most foul act perpetrated while under the sworn—the pledged protection of the authorities of the land? and while immured within the walls of Carthage jail.

But, more than this. Has the American government, for the honour of her name, brought the offenders to justice? Has she made an example before the

heavens and the earth of the murderers?* O, tell it not in Europe! Publish it not among the kingdoms of the east, lest the nations laugh at her imbecility and injustice. She has pardoned the guilty, the murderers are declared innocent, and left to prowl over the land to oppress her peaceable citizens, and put the finishing strokes of her ignominy to the foulest picture of national history that ever disgraced the annals of time. And how is she effecting this? What have we been compelled to record in this closing number of our volume? Why, that an entire people, who, by unwearied industry, had built themselves a city, and after their cruel sufferings in Missouri, appeared to have found a shelter in Illinois, must be compelled—death and destruction being the alternative—to leave their homes, the scenes of their hard-working industry, to seek a home among the mountains and in the wilderness of the west—and this for their religion's sake! in America, which boasts of the protecting egis which she throws around the religious freedom of her citizens! We assert, that such an event, when carried into effect, will have no counterpart in modern times, and few indeed in the history of the past; for never, since the exodus of the Hebrews from the land of Egypt, has so signal a circumstance transpired, and that even had *better* features in connexion with it, than this transaction of modern republicanism!

In days that are past, we have, at times, in a manner regretted that it had not been our lot to have been born on American soil, and that we might call Columbia our *native land*. Alas! how the heart sickens at the thought now. No! no! her own children are ashamed of their birthright, as she thus spews them forth from her midst; their allegiance is consumed by the fire of persecution, and they will go forth shaking off the dust of their feet upon her, and leaving their curse upon the doomed and fated people and rulers of the United States. Heaven be propitious, if it please thee, until thy people are without her borders; then let thy judgments go forth!

But now for another view of the subject. Did the persecutions in the origin of the work stay its progress? Verily no! nor the bloody persecutions in Missouri, nor the cruel martyrdom of the servants of the Lord; and shall this wholesale threat of BANISHMENT or DEATH cause the Saints to stumble, and turn aside from the principles of truth, or from building up the kingdom of God. No, indeed no! Never has there been one movement of the enemy yet that has yielded such unbounded satisfaction to the Saints as the present. Every former measure of oppression, cruelty, or murder have been overruled for good; but never, while the injustice of the act be unsurpassed, did the enemies of righteousness ever adopt measures better calculated to carry out the designs of the Great Jehovah, or give greater facilities to his people to accomplish his will.

The day has come when the children of the forest, the seed of Joseph, must have the gospel borne unto them; they must be brought to the light and glory of truth, and be prepared to carry into effect the great work that devolves upon them in the last days. The command for the church to come out of Babylon must be fulfilled, lest the Saints become partakers of her sins, and receive of her plagues.

Therefore, let the Saints take courage under present circumstances, the words of our beloved President will be fully realized, "That if our enemies would let us alone we would build up the kingdom, and if they persecute us we will do it the quicker."

* By the reading of the Proclamations, it will be perceived that one man, of the name of Worrall, was shot by one of the *posse* of the sheriff. Will it be believed, that such is the sympathy for mobbers and murderers of unoffending citizens, that a true bill of wilful murder has been found against the sheriff for this necessary act of self defence.

But there is a great lesson taught the Saints by the present aspect of affairs. There seems, in the minds of many, to have been too contracted a notion in respect to Zion. Their minds have been fixed upon Nauvoo, and upon a settlement there as almost the ultimatum of their labours, forgetting that Zion must have her multitudes of cities, of temples, and of palaces, and that Nauvoo is, and shall be hereafter, a stake of Zion, polished after the similitude of a palace, yet still it is but one.

Then let the minds of the Saints expand on this great subject, and let them derive wisdom from their experience, and light and intelligence beneath the hand of the oppressor.

Also, let it be distinctly understood that, the Saints will not slacken their hands in the completion of the Temple and the Nauvoo House, though they quit them the next day, therefore, let not the Saints in Britain cease in their efforts, but rather increase them to aid their brethren at this most momentous crisis, when the church is about to make her exodus from Babylon, an event of so important a nature that it will never be blotted from the annals of her history.

But though this great event will be of paramount importance to the immediate actors in it, it is not without interest, and great interest, we well know, to the Saints in the British islands.

Some who are still in this land have property in Nauvoo, and multitudes have their relatives there. What a sacrifice must be made even at the best. But the Saints can make that sacrifice—a people who hold not their lives dear unto them for the word of God, and for the testimony of Christ, can well part with smaller matters when necessity calls for it.

But undoubtedly the inquiry will be made on every hand by the Saints in Britain, how shall we get to Zion, how shall we gather with the church? We would reply, tarry yet for a season, unless you have abundance wherewith to go and assist your brethren on their journey, in which act God would bless you; otherwise be patient and see the salvation of God. We can at any rate, by-and-by, escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavour in our approaching General Conference to explain all things to the best of our ability.

Let the Saints lift up their heads and rejoice for their redemption draweth nigh, mark well the signs of the times, be thankful unto God that for the present the Saints must not gather within the jurisdiction of the States, save it be in the wilderness beyond the mountains. The cup of the iniquity of that nation is full unto the brim, and the blood of the Saints crieth from the ground for vengeance, and it is nigh at hand, even at the door. That guilty nation, that hath vaunted herself above all nations, shall bite the dust and come to nought, the elements of destruction are within herself, for every man's hand is fast preparing to be lifted against his brother. Go on then in thy career of wickedness and injustice, but the foe is near at hand, confusion and destruction wait upon thee, and shameful shall be thy fall!

Every persecution of the church hitherto has been productive of good, and what the world has supposed to be calculated to intimidate, overthrow, or destroy the Saints, has had the effect of increasing their numbers, and of rolling onward the great work of the Lord. So will it be in this instance, the eyes of the nations of Europe are at this moment upon America and her political measures; and let the Saints rest assured that the banishment of so many of her best, and hitherto most faithful, citizens, will by no means pass without comment.

The Saints themselves, in Zion, were never more firmly united than at the pre-

sent moment, while the very announcement of the affairs which we have published in our present number seems to have created a spirit of life and activity amongst the Saints in this land unexampled before.

Our news from the South Sea islands is of a most interesting nature, prosperity has crowned the labours of our brethren, and a ship has been built by their united efforts, in which to bring the Saints to Zion.

We would conclude our remarks by saying, let the Saints take hold and assist all in their power to enable the brethren to finish the Temple and the Nauvoo House, as also to help them to remove in the spring; we would likewise add, that our brethren will confer an obligation, absolutely necessary for the support of the cause here, by paying up as much as possible and as early as they can, their several accounts, and in so doing, we know that the Lord will bless them. Amen.

FROM a private source, dated October 7th, we learn that the Saints in Nauvoo are still more united than ever. The question was put at the conference, whether they were willing to leave the city? and it was responded too unanimously. All desire, and are making ready to go. Our old mother in Israel—mother Smith arose and said she wanted to go with the Saints, and wanted her children to go too. Elder Young replied that she should go. Some expressed a wish to go in the first company, but elder Young informed them there would be but one; all would go together.

IMPORTANT NOTICE.

We wish to inform all the elders and Saints throughout England, Wales, Scotland, Ireland, and the Isle of Man, that we have appointed a General Conference to be held in Manchester, on Sunday, the 14th day of December, and we request a full attendance of the elders who are presiding over conferences, and as many others of the officers and members as can make it convenient, as we have matters of importance to lay before you.

We would advise the Saints to suspend all further preparations for emigrating by way of New Orleans, until after the General Conference, as in all probability the route will be changed.

As the church has an edict of banishment resting upon them in the United States, and as a body are expecting to go out from the midst of that nation next spring, in order to form a colony west of the Rocky Mountains, and as I have a portion of my family scattered some two thousand miles apart in the States, it appears at the present time to be a duty resting upon me to return there and gather together my children that they may go out with the camp of the Saints, and I cannot conscientiously do this until I have settled all my business honourably with those men with whom I have had to deal, such as printers, bookbinders, &c., and in order to effect this I shall be under the necessity of calling upon all our book-agents to come prepared, if possible, to settle their bills at the Conference, or send by the presiding elders, or forward to us at Liverpool, as soon as convenient, by so doing they will confer a great favour upon us. Should there be any of the Saints who would be willing to advance any money, and take in return any of our Books of Mormon, Hymn Books, Doctrine and Covenants, Times and Seasons, &c., all of which will soon be needed among the churches, they would render us a great service at this important period in assisting us to discharge our just debts, and also to assist the presidency in Nauvoo, who have entered into a covenant to take all the poor Saints with them, to the extent of their property and influence. Or should any of the Saints feel disposed to contribute anything to assist me to return to the State of Maine for my family, and procure horses and wagons to take a long and dreary journey of about 2000 miles to Nauvoo, (as I cannot go by water during the winter) they would bestow a blessing upon one who has made a sacrifice of his

all, and travelled nearly sixty thousand miles, crossed the Atlantic three times to preach the gospel in this land, and has suffered much to establish the kingdom of God on the earth, and is willing still to suffer. Do not forget us in this hour of need, for with the measure you mete, it shall be measured to you again, and whatever you do in any of these matters, you shall receive your reward manyfold, either in this life or in the world to come.

Be not dismayed, beloved brethren, because of any of these things; after much tribulation cometh the blessing. There is a day of glorious deliverance for the saints of God nigh, even at the door. That the peace, blessing, and spirit of God may rest upon you, is the daily prayer of your friend and brother in the kingdom of patience, tribulation, and glory,

WILFORD WOODRUFF.

EMIGRATION TO THE WEST.

From the New York Messenger.

Those going to the West this fall should now be up and doing. Last year the Pensylvania Canal closed about the fifteenth of November; there is nothing to be depended upon after that date this season. The Erie Canal keeps open, generally, about five days later. Those that can settle up their business and get off this fall, will do well; and find it to their advantage in the Spring. Those who are able to do it, and stay behind, we would not promise that their way would not be hedged up by some means unforeseen, that would prevent them from going in the Spring, which would cause them a lasting regret hereafter.—"Now is the appointed time,—will ye serve God or mammon?"

Our brethren in the West have made a loud call for all to gather up, and make ready to depart with them in the Spring, and journey over the mountains to a new country, where christian house-burning murderers cannot molest or make afraid. These many years we have been praying for deliverance, and the Lord now has seen fit to present it to us; and the one that refuses now, where is his hope? He can have none, but to perish amid the confusion of Babylon, when the Lord shall come out from his hiding place, and vex her in his sore displeasure. "COME OUT OF HER! COME OUT OF HER, MY PEOPLE! BE NOT PARTAKERS OF HER SINS, LEST YE RECEIVE OF HER PLAGUES."

Mark the number of the beast. Is not her measure full?—SIX HUNDRED AND SIXTY-SIX.

Awake to the truth that you have so long heard sounded in your ears, and think not that God's work is to be accomplished while his people are dwelling with the Daughters of Babylon, and partaking of her confusion, Behold, thus saith the Lord, I will cut my work short in righteousness, lest I come and smite the whole earth with a curse." AWAKE! AWAKE THEN! ye people of Jehovah, for the Lord God has determined a consumption upon the whole earth.—And they that mock shall have their bands made stronger. "For the bed is shorter than a man can stretch himself in it; and the cover narrower than he can wrap himself in." The Government will neither give us room to dwell, or stretch ourselves, nor covering sufficient to protect us from the storm of persecuting christianity, AWAKE!—ARISE! and be not numbered with the fallen. For thus saith the God of Israel: "Judgment will I lay to the line, and righteousness to the plummet; hail shall sweep away the refuge of lies, and water shall overflow their hiding places. And when the overflowing scourge passes over, they SHALL be trodden down by it." "Enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a season, until the indignation be overpast, for the Lord will punish the inhabitants of the earth for their iniquity."

REMEMBER! REMEMBER! you, that have so often testified of the goodness and greatness of him that first sent the elders of Israel to you with the fulness of the Everlasting Gospel, that ye are not found numbered with those that bought a farm, yoke of oxen, or married a wife, and found anything else to attend to than the Lord's supper: "for these be the days of vengeance, that all things might be fulfilled that have been written." Prepare yourselves then for the sealing of the servants of the living God in their foreheads, that ye may come up as Saviours upon Mount Zion, and judge the Mount of Esau, crowned with the great Redeemer of the world, kings and priests of God, in that kingdom predicted by the prophets, and prayed for by the Latter-day Saints, that shall appear in the last days and stand for ever and ever. Amen.

THERE'S A BOW IN THE CLOUD.

Children of earth, who in darkness and sorrow
  Are pining the last of existence away,
Without e'en a flower for the tomb of to-morrow,
  Or blessings to cheer you while yet it is day,
Oh, stedfastly turn to yon beautiful heaven,
  Where stars, round the throne of the Deity crowd,
And learn that, though trial and anguish are given,
  For those who will trust there's a bow in the cloud.

The fond and the faithful, in death are they sleeping,
  Do cherished ones leave you, and friendships decay,
Are the waves of adversity over you sweeping,
  And the dew-drops of hope all dissolving away?
Too often the heart-breaking pang of affliction
  Subdues e'en the spirit most prone to be proud;
Yet why should it stifle the rooted conviction—
  Which tells us there still is a bow in the cloud.

Whatever the evils in life that betide you,
  The thunder may roll, and the tempest may rave,
There's a power in all seasons to govern and guide you,
  A hand to protect, and an ark that can save!
No matter the country, the clime, or the feature,
  In palace exalted, or slavery bow'd,
The glory of God, and the joy of the creature,
  Is, when at the worst, there's a bow in the cloud.

NOTICE.

Owing to the highly-important and interesting news from Nauvoo, we have been compelled to add a SUPPLEMENT *to our present number, not deeming it advisable at the close of a volume to divide matter of such a spirit-stirring nature. We trust our friends will approve of the plan, as by this means we have brought the whole of the affair before them at one view, at least so far as we are in possession of the proceedings. By issuing a double number at the present moment we shall be enabled also to recover our lost ground, by giving us ample time to be ready with the first number of the seventh volume by the 1st of January. We shall also endeavour to be more punctual in the issue of our numbers than hitherto, as we feel the disappointment it causes to a vast majority of our readers; but of late our hands have been so full of business that we have had more to wade through than was compatible with the attention due to our publication of the* STAR.

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